

# *The Improvement Era*



SEPTEMBER, 1942

VOLUME 45 NUMBER 9

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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**COOKING:** Start vegetables fast in boiling water; cook in minimum water to conserve vitamins and minerals. Roast meats at low temperature for flavor and tenderness. This slow roasting also reduces shrinkage and makes cheaper cuts more appetizing. ★ Plan complete oven or broiler meals often.

**HOT WATER:** Make sure thermostat is properly adjusted. Have leaking faucets repaired. Avoid letting hot water run unnecessarily, as in rinsing dishes; use a pan instead. ★ Save gas by reasonable care, but encourage daily bathing for health!

**HEATING:** Cold weather is coming soon! Now is the time to call your heating dealer or plumber for furnace inspection, adjustment or overhauling. ★ Remember too that overheating is as unhealthful as underheating. The average recommended by authorities is 70°.

**REFRIGERATION:** Keep vegetables in the hydrator compartment to conserve vitamins and flavor. ★ Cook frozen foods while still frozen, or serve immediately after thawing. ★ Serve tasty, nutritious milk-and-egg frozen desserts.



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War Savings  
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and Stamps*



# Exploring the Universe

By FRANKLIN S. HARRIS, JR.

A NEW glass, "Foamglas," so light that it floats, will soon be used to make life belts, life rafts, and lifeboats buoyant. Ordinary glass is mixed with pure carbon and heated until it gets soft, and the carbon burns with oxygen taken from the glass to form a gas, filling the glass with numerous little airtight cells. The glass is about one-sixth as dense as water, about the same as cork.

ANIMALS which live together may imitate each other's habits. The naturalist W. H. Hudson reported that a cat and rabbit brought up together even imitated each other's methods of eating. The cat might be seen "laboriously gnawing at a cabbage stalk while the rabbit licked a bone."

SOME of the *Tardigrada*, microscopic, mitelike creatures, when dried completely, stop their metabolism, and their life becomes latent. Weeks later, when moistened, these dried-out animals revive and their life becomes normal.

THE wind blows so hard on the coral islet of Ibayat, in the Batanes group of islands in the northeastern Philippines, that in some parts each stalk of sugar cane has to be pegged to the ground to keep from being blown over.

OSMIUM, a platinum-like metal, is the densest known substance. It is, in its most compact form, as much as twenty-four times heavier than water.

A ROWBOAT, complete with seats and oars, has been constructed entirely of the transparent Lucite.

ONLY ten percent of the timber resources of Canada have been tapped.

IF living yeast cells are exposed to ultraviolet light, nitrogen containing materials are given off which stimulate their growth.

BY using phenolic plastic instead of metals in gears Britain has reduced the noise in factories by sixty-five percent.

IT is estimated that gasoline has enough power to propel a car four hundred fifty miles to the gallon, if means could be devised to obtain completely efficient consumption. (Concluded on page 548)

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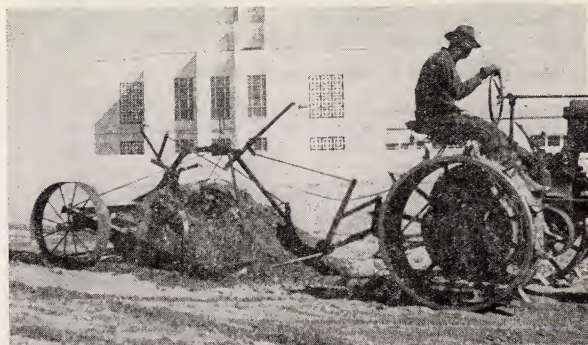
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UCON, IDAHO

# The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1942

VOLUME 45 NUMBER 9

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD COUNCILS,  
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT  
OF EDUCATION, MUSIC COMMITTEE, WARD  
TEACHERS, AND OTHER AGENCIES OF THE CHURCH  
OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,  
John A. Widtsoe,  
*Editors*  
Richard L. Evans,  
*Managing Editor*  
Marba C. Josephson,  
*Associate Editor*  
George G. Morris, General Mgr.  
Lucy G. Cannon, Associate Mgr.  
J. K. Orton, Business Mgr.

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THIS study recalls in September, the month of the signing of the Constitution, all of those things which, purchased at great cost, now make up our imperiled heritage. Liberty Bell is held deeply in memory among those for whom it symbolizes liberty. The photograph is used here by courtesy of the Maryland Casualty Company, Baltimore. 546



## FIRSTS OF THE BIBLE

1. What was the first command?
2. Who built the first ship?
3. Who built the first city?
4. Who was the first sacred historian?
5. Who was the first pilgrim?
6. What was the first recorded song of the angels?
7. Who was the first man born that was named by the Lord before his birth?
8. What was the first scriptural song?
9. What was the first offering of women recorded in the Bible?
10. Who was the first person raised from death to life?
11. What is the first mountain mentioned in the Bible?
12. When was the Sabbath first instituted, and by whom observed?
13. What was the text of the Savior's first sermon?
14. What was the occasion for the first voluntary fast recorded in the Bible?
15. What was the first prayer for a king?

(Answers will be found on page 595)

## EXECUTIVE AND EDITORIAL OFFICES:

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# TODAY'S MAN

By JACK SEARS



DURING an intermission at a music recital two men, chums since boyhood, carried on serious conversation. These men, about sixty, had made their business a success. They represented the old school of "maybe they did and maybe they didn't finish high school."

"John," remarked one, "I'm glad I've made a go of my business, and that I personally do not have to compete with the well-trained young man of today. With my limited education—as far as schooling goes—I could not get to first base against these trained young university fellows."

"Hal, what you say about yourself hits me even harder than it does you," remarked John. "I wonder if your reasons are the same as mine for feeling so."

"Well, this is an age of education, and in my opinion the young man who is not school-trained has less chance to get anywhere than ever before. I've done some thinking, especially since my children began one by one to reach the university. When they were young, I used to brag about being a self-made

man. My children would look at me with keen admiration, and my wife's face beamed with approval.

"Today, realizing what the sincere college boys and girls know and what



THE END. NO ONE KNOWS.

they accomplish, I keep mum about that self-made man stuff!"

Hal continued. "See that couple over there—third row in the two end seats? I suppose seeing them here today is what got me onto this college subject."

"Yes, I see them," replied John, "and it seems to me that man's face is familiar—let's see, didn't you send him to my place for a job?"

"You're right; that's the same fellow; but he came back to me and said you couldn't use him."

"Well, you know why I didn't hire him, don't you?"

"Sure I do. What you told him he

gets everywhere he applies. He's a man without any special training, who does several things just so-so, but who has no ability to do any one thing well. He's an untrained man trying to compete with a group of well-balanced and highly trained college men who are specialists in their field and who know definitely where they are going. Why, that fellow is twenty-six years old and for the last six years he has found but little work. He finished high school and made no effort to go further in school. He very quickly found a job and between the age of sixteen and twenty he had little trouble in getting work because he expected but little pay; in return little was expected of him.

"He has been going with that capable and beautiful Miss Cole for six years and they would like to get married. He can't get a steady job, and when he thinks he is established, along comes an alert, well-trained man to give him a shove out into the street. Miss Cole—a college graduate—is working and has a good position but is afraid to give it up. No other fellow dare take her out; so on and on they go, year after year, he getting older each year and getting nowhere and she becoming more and more concerned about what the future offers. They are truly in love, and I've tried to place the young man in a job at least twenty times.

"I don't have to say these things to you because even you and I, in our own business, are picking only well-trained college men—men who have been taught to think and act. This is truly the trained man's age—the capable and progressive man with something to offer is the one who has a grand chance today."



WILL TRY HIS LUCK AT RUNNING SOMETHING HE KNOWS NOTHING ABOUT.





# Priests' Dwellings in Teotihuacan

By CHARLES E. DIBBLE

Roosevelt Fellow, Institute of International Education

TEOTIHUACAN was a ceremonial center. Around the principal pyramids and temples were symmetrically grouped the habitations of the many priests, whose duty and responsibility it was to appease and favor the gods by presiding over the ceremonies of their intricate cult.

During this year's excavations at Teotihuacan considerable attention has been given to what remains of these priest habitations. A sufficient number have been excavated to indicate the

characteristic elements of the house architecture in this ancient city. Buildings bordered three sides of a central

patio (A). A porch (B) formed the entrance to an inner room (C). As a variant of the standard house plan, rooms were added at each corner (D). Entrance to these rooms was by means of a doorway in each corner. The patio connected with a larger plaza by means of the fourth side (E).

(Concluded on page 593)



A TEOTIHUACAN CEREMONIAL SCENE—ABOUT 800 A. D.



THE FLOOR PLAN OF A PRIEST'S HOUSE



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- "To make this plan work a man needs enough land to raise his own feed for finishing. I believe that here in southern Utah we'd be wise to grow more feed — and to use every pound we grow to fatten cattle we raise.
- "Like all cattlemen hereabouts, my sons and I are watching very closely the heifer feeding trials at the Branch Agricultural College of Utah in Cedar City. Rations are mostly locally grown feeds and we expect to learn much from these trials.
- "I believe that Safeway, by cooperating in these feeding trials, is helping stockmen and all farmers in a constructive, important way. I also believe in the Safeway system of direct distribution. It saves consumers money and thereby opens up a bigger market for producers."

A  
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Reporter  
Advertisement



"Some of the heifers in the College feeding trials have made better gains than ours," Mr. Nelson told me. (I took above photo at the College.) "At present we feed our own cattle 10 pounds of rolled barley plus 30 pounds of corn silage per head per day — and all the hay they can clean up. Under this program they gain about 1.6 pounds daily"

"We recently built a killing and cooling plant on the ranch," Mr. Nelson told me, "and we also purchased a 5-ton refrigerated truck (shown here) to handle the animals after butchering. No animal that isn't finished and ready for consumption leaves our place. Safeway has bought a good deal of my meat. They demand the best grade but always pay the going price or better. We figure the Safeway people have proved they are our friends"



**Roice Nelson** — On more than 500 irrigated acres near Cedar City he and his sons feed out about 125 cattle and run about 1500 sheep a year



My camera got "a pat on the back" for this Hereford picture snapped at Branch Agricultural College of Utah at Cedar City. Heifers shown here are some of those in feeding trials Roice Nelson tells about. "The College separates the animals into groups and feeds each group a different ration," Mr. Nelson explained. "The heifers are weighed regularly in an effort to discover the best ration for finishing in southern Utah. After 120 days the cattle are sold and new trials are then started with new stock"



**In charge** of the feeding trials at the College, in addition to his other work, is John V. Christensen, Assistant Professor of Animal Husbandry

YOUR SAFEWAY RANCH AND FARM REPORTER



## A VISIT TO THE SCENE OF

*Early Canadian Baptisms*

THE accompanying picture shows Elders Joseph Fielding Smith of the Council of the Twelve and David A. Smith, the latter now presiding in the Canadian Mission, standing, June 18, 1942, near the stream in which their grandmother, Mary Fielding Smith, with other early converts, was baptized by Elder Parley P. Pratt in the year 1836. Among these converts were John Taylor, who became the third President of the Church, Joseph Fielding, and Isaac Russell and the two Fielding girls, Mary and Mercy.

In the spring of 1836, Elder Parley P. Pratt found himself badly in debt and his wife seriously ill. A number of brethren had been called to go on missions. Elder Pratt hesitated to ac-

Elder Pratt arranged his affairs and within a few days left for Canada, journeying first to Hamilton. When he arrived there, he was without money and wondered how he was to reach Toronto. He had learned by earlier experiences that in such a position as this he had one Friend who had never failed him, so he sought a quiet place and knelt in prayer. Shortly afterwards a stranger approached him and inquired his name and where he was going. Receiving the information, the gentleman asked Elder Pratt if he needed any money, and receiving an affirmative answer, he handed to Brother Pratt ten dollars and also gave him an introduction to Mr. John Taylor in Toronto.

Elder Pratt made haste to reach To-



Elder Joseph Fielding Smith of the Council of the Twelve (right), and David A. Smith (left), President of the Canadian Mission, at the site of early Canadian baptisms.

cept this call because of serious financial difficulties and the serious illness of his wife. While pondering over these things, one evening a knock came to his door. He arose, opened the door and admitted Elder Heber C. Kimball and other elders and the evening was spent in gospel conversation. Before the brethren took their departure, Elder Kimball offered to give Elder Pratt a blessing, so the visiting brethren laid their hands upon his head and in the course of the blessing Elder Kimball said:

Brother Parley, thy wife shall be healed from this hour . . . Arise therefore, and go forth in the ministry, nothing doubting. Take no thoughts for thy debts, nor the necessities of life, for the Lord will supply you with abundant means for all things. Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fulness of the gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions round about, and many shall be brought to the knowledge of the truth and shall be filled with joy, and from the things growing out of this mission, shall the fulness of the gospel spread into England, and cause a great work to be done in that land.

Taking courage from this blessing,

ronto and immediately went to the home of John Taylor who received him in a courteous but rather cold spirit and showed very little interest in him or his message. Mr. Taylor was a preacher for the Methodist Church and had gathered about him a number of persons, including the Fieldings, who were not satisfied with the sectarian faiths.

Elder Pratt sought several opportunities to preach, including the use of the courthouse, but was in all instances refused. Retiring to a pine grove just out of the city, he knelt in prayer and asked the Lord to open the door for him in Toronto. He then again entered the city and went to the home of John Taylor saying that he had come for his baggage as he was about to depart. While conversing with Mr. Taylor, who was busy in his workshop adjoining the house, a Mrs. Walton entered the home and visited with Mrs. Taylor. Upon learning from Mrs. Taylor the nature of the mission of Elder Pratt, Mrs. Walton was greatly impressed and said she felt that the stranger from the United States had a message for the people. She thereupon invited Elder Pratt to come and lodge at her home, saying she would provide a room where he could preach. The invitation was

(Continued on page 600)

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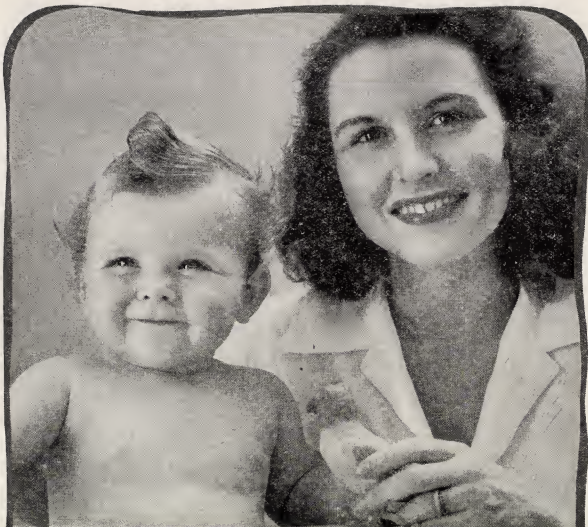
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57

Now you can vary baby's menu with *two more* delicious, dependably nutritious strained foods backed by Heinz famous 73-year quality reputation! Like all 15 Heinz Strained Foods, these new products are cooked scientifically and vacuum-packed in enamel-lined tins to make sure that precious vitamins and minerals are retained in high degree. All the fresh flavors and tempting colors of choicest fruits and vegetables are also captured! For baby's sake, include these two new dishes in your next order of ready-to-serve Heinz Strained Foods!

# Heinz

## Strained Foods

## OPEN LETTER

TO A DRIVER WHO DRINKS  
AND SPEEDS THROUGH OUR  
STREETS.

I SAW you barely miss a little boy on a tricycle this afternoon and heard you yell, "Get the — out of the way! Don't you know any better than to ride in the street?" He didn't answer because he hasn't learned to talk very well yet. So I'm going to answer for him.

No, the little boy doesn't know any better than to ride his tricycle in the street. He has been warned not to, but little boys don't always heed warnings. Some adults don't either, especially traffic warnings; for example, the one limiting the speed of automobiles.

I'm going to tell you something about that little boy. He has a mother who endured considerable inconvenience, anxiety, and suffering to bring him into the world. He has a father who has worked hard and made many sacrifices to make him healthy and happy. The supreme purpose of their lives is to have their little boy grow up to be a useful man.

Now stop a minute and think. If you should kill a child, how would you feel facing his parents? What excuse could you give them for having robbed them of their dearest possession? More important, what excuse could you possibly offer Him whose kingdom is made up of little children?

Children, my hasty friend, were here long before you or your automobile were thought of. All the automobiles on earth are not worth the life of one little boy. We don't know what that little boy may some day be. But we know what you are—and it's unimportant. We could get along without you, but we can't spare a single little boy on this street.

Used by permission of  
the "Family Circle"





*Photograph by H. Armstrong Roberts*

By  
HORTENSE  
SPENCER  
ANDERSEN

## PROPHETIC INCIDENT

*(At Washington's  
Inauguration)*

WITH hand upon the very sacred page  
Of holy writ where Jacob blessed his son  
Pronouncing Joseph's lasting heritage,  
Our country's father had his task begun.  
He kissed the page and swore to "preserve, protect,  
Defend" the constitution of this land,  
That gods here worshiped, men could now select  
In utter freedom without reprimand.

THIS choice of gods to worship, we express  
As God intended when, to Joseph's seed,  
He gave the blessing that who would possess  
This land of promise must this warning heed:  
To worship only Christ, obeying His command;  
He'd then protect and bless this Promised Land.



## Maybe You Have a Cinderella, too

*Who's this? . . . Not that drab little thing who's never been dated. Not 'Droopy', the one that always looked like a fugitive from a washtub. Say . . . she's smooth!*

It's sad to see a gay, young spirit, stifled by dingy, half-washed dresses. But not serious. Nothing a bar of Fels-Naptha Soap can't cure.

Keeping a school girl's varied wardrobe thoroughly clean is no job for ordinary soap. Party dresses to wash gently. Grime to get out of rough and tumble things. Gay colors to keep clear and bright. And sweaters—oodles of them every week!

To this complicated washing job Fels-Naptha Soap brings two extraordinary cleaners. Gentle, active naptha and richer, golden soap. These two get dirt out—all of it—with little rubbing and no rough handling. Quickly, too—and that's important.

Probably your own disposition will keep pace with daughter's 'oomph' rating, if you start using Fels-Naptha Soap—now.

Golden bar or Golden chips—  
**Fels-Naptha**  
banishes "Tattle-Tale Gray"



## ELDER STEPHEN L RICHARDS

OFFERS

### Senate Prayer



STEPHEN L RICHARDS

**E**LDER STEPHEN L. RICHARDS of the Council of the Twelve offered the opening prayer in the United States Senate, Washington, D. C., June 29.

Elder Richards was invited to offer the prayer by Vice President Henry A. Wallace, who extended the invitation at the suggestion of Utah's senator, Elbert D. Thomas.

The prayer offered follows in full:

We bow before Thee, our Heavenly Father, in humble prayer. We thank Thee for the manifold blessings Thou hast bestowed upon us, in this our beloved country. Our hearts are filled with gratitude for the sacred institutions of America which are founded in Christian virtue and righteousness.

O God, preserve these inspired concepts and establishments in the earth. Let not the adversary of light and truth destroy freedom, and worship, and divine faith. Bless all those, the world over, who give themselves to the cause of liberty. May they be conscious of the fact that it is Thy cause, subserving the noble lineage, the free agency, the dignity and the majesty of man.

Remember, O Lord, those who bear arms to sustain these holy causes of freedom and Christ. Make them potent. In Thy mercy preserve their lives and their virtue, and may they have the comfort to know that their service has Thine approval.

Bless the homes from which they come. Let Thy spirit bring consolation and fortitude to aching and anxious hearts, and assuage the sorrow of those bereaved.

Unite the people, Father, in purpose and effort, and in prayerful solicitude for the common good. May pride and arrogance and self-sufficiency give place to true humility that recognizes Thy sovereignty and the dependence of all on Thy providential care. Forgive our errors and our weaknesses. Help us turn from wrong and unprofitable ways, that we may more closely approach Thee in the hour of our need.

Bless those who direct the nation. May they truly be Thy servants, as they serve the people and the great cause. Inspire the minds and the hearts of the lawmakers. May vision and great wisdom be their portion. Remember him, oh, Father, who bears the responsibility of leadership—our President.

Uphold his hands. Endow him with great gifts—gifts of the spirit, to see the way and the light and to follow the course Thou dost direct.

We pray for the early triumph of righteousness and truth. We pray for peace, founded in the fatherhood of God and the brotherhood of man. All this we do humbly in the name of our Lord Jesus Christ. Amen.



# The Editor's Page

## Sentence Sermons

By PRESIDENT HEBER J. GRANT

I WANT YOU TO REMEMBER THAT LEARNING IS SPLENDID, BUT TO DO IS THE ONLY THING THAT COUNTS WITH THE LORD, AND I WANT YOU TO DO ALL YOU CAN IN THE CHURCH.

NO MAN IS ENTITLED TO BE A LEADER WHO CANNOT RISE ABOVE SELF-INTEREST.

THE longer I live the more I see that money is of no value unless with it we can have a love of the gospel and a sincere desire to work for the advancement of God's work on the earth.

\* \* \*

There is one thing that sustains me, and that is the fact that all powers of mind and body come from God and that He is perfectly able and willing to qualify me for His work provided I am faithful in doing my duty.

\* \* \*

I can say today that there is nothing I want so much as to do my duty in the Church and if money will aid me in doing that, then I want it; and if it shall in the slightest degree retard my advancement in that direction then I hope for failure instead of success.

\* \* \*

There is nothing on this earth that brings so much satisfaction and comfort as the knowledge that we are in the line of our duty, no matter how hard the duty may be.

\* \* \*

I want you to remember that learning is splendid, but to do is the only thing that counts with the Lord, and I want you to do all you can in the Church.

\* \* \*

There is no true happiness in this life or the life to come if you think only of yourself and of your own comfort.

\* \* \*

I always feel that it is the proper thing to have the best house in the ward the one we worship the Lord in.

\* \* \*

Too many people are as liberal as liberal can be with Church or other money that is not their own, and for which they do not have to work—but hit their own pocket, and O, what a difference!

Death is a great sorrow, but there are others which are far greater, and to those of us who have an abiding faith in the eternity of the life to come, death has lost its terror.

\* \* \*

We generally have better saints when the devil is barking.

\* \* \*

The Lord is the best friend I have ever had, and I think you cannot do better than to trust Him and He will reward you for all that you do.

\* \* \*

With the things of the world the more we get the more we want, but with the gospel the more we learn the more we love our fellows and wish to divide with them.

\* \* \*

No man is entitled to be a leader who cannot rise above self-interest.

\* \* \*

I feel that there is no honor on this earth that is so great as to be called to work for the Lord; that is beyond money and beyond price.

\* \* \*

There are many of the poor and humble among the Latter-day Saints who are not thought much of today, but who will stand exceedingly high with the Lord on the great day of judgment.

\* \* \*

I want every young man in the Church, and out of it, for that matter, to learn the lesson that riches are not a good thing unless wisdom shall go hand in hand with them.

\* \* \*

It is in the days of adversity that individuals and nations have developed.

\* \* \*

I feel that poverty, with the blessings of the Lord, is better than wealth without His blessings.

# President J. Reuben Clark, Jr., FARMER

By  
Dr. JOHN A. WIDTSOE  
*of the Council of the Twelve*

AS AN EXAMPLE TO THE CHURCH  
THIS TEACHER, LAWYER, AND  
STATESMAN TILLS THE LAND  
WHICH NURTURED THE YEARS OF  
HIS YOUTH.



OATS IN THE SHOCK WITH GIANT ROW OF LOMBARDI POPLARS IN BACKGROUND. HEAVY CROPS ARE AVAILABLE ON THE STRONG CLAY LOAM SOIL OF THIS GRANTVILLE LAND.

*Photos by Don H. Smith*

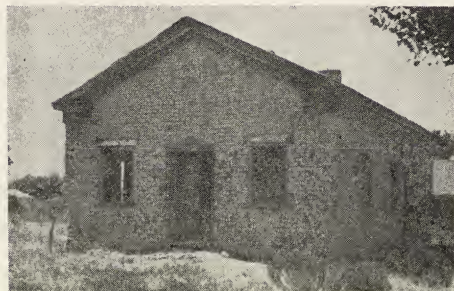
THE pursuit of agriculture has always been held in high respect by the Latter-day Saints. That is well, for economic and spiritual stability accompanies the wise tilling of the soil.

In this day of confusion, members of the Church should resist the temptation to part with their farms. A farm is as an inheritance from the Lord; an island of safety in a troubled sea. As never before, our farms should be tilled with care; in fuller harmony with advancing agricultural knowledge. And all who love farm life might do well, in anticipation of future events, to invest their savings in land.

So runs the teaching of the leadership of the Church.

One of the foremost of those who have taken these thoughts to heart is J. Reuben Clark, Jr., first counselor in the Presidency of the Church. The savings of a life unusually crowded with professional and official duties have been used in acquiring and developing a farm. Stocks and bonds have passed him by. The material results of his life's labors are in the land.

This is an example for the Church to heed. In times of economic stress the farmer's acres will at least produce food for the family—therein lies fundamental security. To succeed upon the land, the farmer must obey the laws of nature carefully, in plowing, sowing, irrigating, harvesting, and maintaining soil fertility—that tends to make him a law-abiding citizen, a safe bulwark of the state.



IN GRANTSVILLE IS THE NOW ABANDONED ONE-ROOM ADOBE SCHOOL BUILDING WHERE PRESIDENT CLARK FIRST ATTENDED SCHOOL. PLANS ARE UNDER WAY BY THE PEOPLE OF GRANTSVILLE TO RECONSTRUCT THIS STRUCTURE AS A PIONEER LANDMARK AND MUSEUM.

He must battle enemies in the form of insect and disease, and, after harvest, the fluctuations of the market—this calls into action his every faculty and develops his strength. The farmer deals with the soil below and the heavens above; he senses the operation of eternal forces—this makes him a worshipful man. The Church has ever been grateful that the ma-

jority of its members have been husbandmen, or tillers of the soil.

President Clark's faith in the inspiration which led the Church into the valleys of the West is perhaps a greater example to the people. The lands that he—teacher, lawyer, and statesman, with a worldwide view—chose to buy and to develop are in Grantsville, Utah, in the heart of the

SHOWING ONE OF THE FLOWING (ARTESIAN) WELLS ON THE CLARK FARM WHICH ANALYZES AS BEING PURE, AND WHICH FLOWS 240 GALLONS PER MINUTE. PRESIDENT CLARK IS SHOWN OPERATING THE VALVE WHICH REGULATES THE FLOW FROM THE LARGE PIPE.







PRESIDENT CLARK  
ASTRIDE ONE OF  
HIS SADDLE  
HORSES.

A YOUNG BLACK  
WALNUT TREE IS  
SEEN AT THE LEFT  
AND IS ONE OF  
MANY PLANTED  
ALONG THE FENCE  
LINES. TO THE  
WEST AND IN THE  
BACKGROUND MAY  
BE SEEN PART OF  
THE STANSBURY  
RANGE OF MOUN-  
TAINS.



empire that the Latter-day Saints wrested from the desert. There he was reared; there his father won a subsistence for his family. He had the faith to carry on the work of the pioneers. The village is small, the water supply limited, but upon such places and upon such faith the Church has been built into prosperity. Too many undervalue their inheritances from the fathers who founded the intermountain West. It is active faith in existing resources, the constant, proper use of them by man himself, wherever upon earth, that brings success. And it was not by chance that Brigham Young settled the people near the shores of the Great Salt Lake! So runs the faith of Brother Clark, who now tills the land within sight of the old adobe schoolhouse where early lessons were learned, within sight of the scenes that enriched his childhood and youth with the fundamentals which have yielded the strength and leadership of his later life. Nor is the relationship of President Clark to his farm one of mere ownership and remote interest. He personally supervises its every operation, and such time as can be spared from his heavy administrative duties he gives to working the soil and performing the other labors essential to making the earth yield.

THE lands of the Clark farm were acquired gradually as means and opportunity permitted. They form together a self-contained unit, re-

quiring a minimum of demand upon outside sources. The home farm of sixty acres, dating back to pioneer days, of fertile soil and ample water supply, produces garden stuff, sugar beets, hay, and other crops needing irrigation. On this farm, also, are the dwelling house, outbuildings, barns, etc.; and there the horses, cows, and pigs are kept. In the valley eastward is a turkey ranch, equipped for raising five thousand turkeys, with a neighboring farm of five hundred thirteen acres—two hundred dry farmed and sixty irrigated—which supplies a good part of the feed for the turkeys. An early grist mill with much modern machinery stands there. On the foothills to the west, ten hundred eighty-six acres of sagebrush land belong to the enterprise. The rolling, rocky part is used for grazing. The level acres are being cleared for dry farming. This season fifteen acres were planted there to Michael grass, and the yield was very good. The field of ripened grass, in the midst of the sagebrush was not only beautiful to the eye, but a lesson to be followed by others, who, ignoring possibilities when proper methods are followed allow large land areas to remain unproductive. Grazing rights, as usual, in the neighboring mountains make possible summer pasture for sixty-five head of cattle. Back in the valley, again, north and east of the home farm, towards the Great

(Continued on page 605)



PRESIDENT CLARK  
MAKING FRIENDS  
WITH TWO OF THE  
COLTS RAISED ON  
HIS FARM.

LOOKING NORTH-  
EAST FROM THE  
DRY LAND FARM  
ROAD. GRANTS-  
VILLE STRETCHES  
ACROSS THE PIC-  
TURE AND IS  
MARKED BY A  
LINE OF TREES.  
THE GREAT SALT  
LAKE IS SEEN  
ALONG THE HORI-  
ZON.



# The GOSPEL TENT CAMPAIGN

By CHARLES A. CALLIS

*Of the Council of the Twelve*



The Gospel Tent, 1913. Elder W. P. Whitaker, seated in center, now president of the Southern States Mission.

IN bygone days in Dixieland the gospel was preached by old-fashioned methods. The elders labored exclusively in the country districts, traveling without purse or scrip, eating and drinking whatever things were set before them and asking no questions. The hospitable people of the South believed that the laborer was worthy of his food.

It was a different story, however, when the missionaries attempted to proselyte in the cities and, according to instructions, sought entertainment therein; they were arrested on the charge of vagrancy and thrown into prison. Thereafter to avoid this treatment the brethren in one or two cities were advised to secure lodgings and provide their own food. Men who read Mormonism with their prejudices, and not with their eyes, prevented the renting of public halls in which to hold meetings. Thus the door to extensive city missionary work seemed to be locked.

It was evident that something new must be done to form acquaintance with men in the cities. After careful consideration a gospel tent was purchased. It had a seating capacity of two hundred. When the sides were lifted, as they usually were, because the weather was warm, the space was increased considerably. The seats, in the main, were rough planks resting upon a prop at either end. People came to the meetings expecting to have to sit on hard seats and they were not disappointed. A raised platform in one end of the enclosure was built for the speaker to stand upon. Four stalwart and experienced elders were in charge of this portable tabernacle. In a

suitable place easily reached, in the shade of the oak and the magnolia trees, these earnest preachers pitched their tent.

From the beginning, the venture was a pronounced success. The purpose of the gospel tent campaign was to form a nucleus of a branch



Above: Brother and Sister Charles A. Callis going to a conference in the Kentucky hills.

Right: Elders Callis and Lowry on their way to attend a conference in the Mississippi Delta, 1908.



organization in a number of southern cities. A tour of the mission as far as Key West, Florida, was made with this temporary place of worship. Several of the powerful city branches owe their existence to this unique but effective method of preaching the gospel.

During the day the elders would tract in the city and invite the people to the services which were held every evening. Crowds flocked to the meetings to hear the gospel for the first time. Many "who came to scoff remained to pray." The tent was the talk of the town. Conversions and baptisms were numerous. Sunday School was held each Sabbath morning; Mutual Improvement, on Tuesday night. Lantern slides furnished visual information concerning the Church.

THE tent services were held in a city from ten days to two weeks, then resumed in another city for a similar period. Two missionaries were appointed, after the tent was moved, to cultivate the ground thus broken.

Kindly disposed southerners, members and non-members, brought food for the preachers. This was the usual menu: Corn bread, turnip greens, grits and grease, sweet potatoes, goat meat, beef, pork, yellow-legged chicken, clabber milk, and thickly frosted cakes such as only southern women can make. Ah, a sigh escapes, and the mouth waters when fond recollection reminds us of those good southern dinners.

One summer evening, in the deepening twilight, just before the meeting began, a beautiful mocking bird, in a nearby tree, serenaded the congregation. The remarkable songster

*(Concluded on page 601)*





# CONFLICT

*A Story of a young man's  
battle with himself and for  
the girl he loved*

By JACK BENNETT



IT struck unexpectedly, this illuminating and disturbing truth. Jim was leaning back in his chair, relaxed, laughing, joking, enjoying the card party immensely. An ominous shadow of something very real had crossed his mind, not real here in this room but real in the future, a future so close that already the gloom of this trouble was spreading over him.

He was looking over his cards at Jane, the girl he loved and was going to marry. She, too, had a handful of cards, but in her other hand she held a cigaret. The smoke curled upward in a waving blue line. Their host's young son, Tommy, was reaching for it with questioning, wondering eyes, but Jane was holding it high out of his reach as she kindly restrained him. "Naughty, naughty, Tommy. You'll burn your paddies."

Jim was momentarily out of this comfortable living room. He was in his own living room. Tommy was his own son; Jane was his wife—the mother of his child. She was holding a cigaret high out of Tommy's reach. Jim reflected forebodingly. She couldn't always hold her cigaret out of Tommy's reach. Jim's own conscience flooded him with a sense of guilt; he too smoked.

He'd have to think this thing out. Smoking was a harmful, wasteful habit—that, he had always admitted to himself. But he had never thought he was committing any great wrong when he did it, although he had al-

ways been aware of its effect on his body, a slight loss of appetite, a giddy, drugged feeling, but had never felt concerned about it. He'd always told himself that he'd watch it, not smoke too heavily, stop for awhile if necessary. In Jane he'd somehow accepted it without question, looking upon it as her own personal right.

Now, he wondered why all these thoughts and questions were suddenly forcing his attention. Maybe it was the nearness of their marriage, or the clarity of this little scene before him; maybe it was his first feeling of fatherly responsibility, or a voice from somewhere demanding him to produce only the most fit and beautiful life in human form. Perhaps it was one or all of these things, but Jim knew that a reaction was going on inside him that would alter him and his surroundings.

Strange reflections to have at a party. But he knew that he was going to bring this problem to Jane; he knew he was going to stop smoking now, tonight.

JIM found himself awake at two o'clock in the morning. Every fiber of his body was crying out for a cigaret. Lying there, looking through the darkness at the dim design of the wall paper of his room, he began to realize what a slave he had made of himself. He felt his fists clenched at his sides, his body tense. Sleep could never come to him like this. He rolled over on his side.

Just one cigaret, just one to relieve him tonight so that he could sleep, and then he'd clamp down on himself. But no, agonizing truth hung like a fog over his mind. This was something he could conquer only by stopping now, to put it off was to fall back. He must be as ruthless and as absolute in his resistance as his foe was in its aggressiveness. To clean this up between Jane and him-

self, he would first have to win over it himself.

Why had he ever allowed this thing so completely to enslave him? If only he could sleep. Maybe a walk around the block would relax him. He dressed and went out.

DAYS merged into weeks. Jim could feel victory coming to him—but so agonizingly slow.

His greatest obstacle he was yet to meet. Jane had questioned his refusal of cigarets, but he had always brushed the point aside with the remark that he was smoking too much lately or that he'd just had one. In every instance when he wanted to approach her on the matter, the fear of her reaction stopped him. Each time he had felt the cold fear that this question might come between them, that all they had planned would be dashed on the rocks of this one point of difference. He felt he must wait until he had the strength of his own victory over it to help him persuade her.

Three months had passed now since that evening at Tommy's. Jim could hear Jane's humming above the clatter of dishes. They had had dinner together. Jane had enjoyed these dinners, but Jim had always protested that after a day in the big department store she shouldn't fuss with cooking. However, she had insisted that it wasn't really work but a sort of relaxation. Here he was, pushed out of the kitchen and told to read the paper because he was

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LELAND STANFORD DRIVING THE GOLDEN SPIKE

# PROMONTORY

By ALBERT L. ZOBELL, JR.

ON June 11, 1942, the Interstate Commerce Commission granted permission to the Southern Pacific Railroad to abandon the Promontory branch, one hundred twenty-three miles of track between Corinne and Lucin, Utah. Many read this news with a twinge of regret, because it was here, at Promontory, May 10, 1869, that Utah played host at the completion of the first transcontinental railroad.

Among the early acts passed by the first session of the Legislative Assembly of the Territory of Utah, in 1851-52, were several asking Congress to connect Great Salt Lake City with the frontier settlements in the East and with a seaport on the Pacific coast by an overland telegraph line, by a transcontinental highway, by a "national central railroad," and by a semi-monthly mail.

Prior to 1860, eighteen state legislatures had passed resolutions in favor of a transcontinental railroad. Both the Democratic and the Republican party platforms of 1856 and 1860 favored appropriate legislation on the subject.

The Union Pacific, which had been created by the Pacific Railroad Act of 1862, began operations January 8, 1863. The Central Pacific Company, a California organization created in 1861, began its part of the project in December, 1863. Both companies had the assistance of the government.

Of course every citizen of Great Salt Lake City, Mormon and gentile, believed that the railroad should come through that city, and swing around the southern end of Great Salt Lake to the Pacific coast. However, it was proved that the northern route around the lake was shorter, had a better supply of timber, less

desert, and was more favorable for a possible branch line to Idaho and Oregon. The Utah Central Railroad was therefore planned to connect Utah's capital with the transcontinental line.

President Brigham Young received a contract from the Union Pacific for the grading of a ninety-mile strip from the head of Echo Canyon to the mouth of Weber Canyon, for \$2,125,000. The principal sub-contractors under President Young were Joseph A. Young, his eldest son, and John Sharp. To these sub-contractors fell the heavy work of building the bridge approaches and the cutting of the tunnels in Weber Canyon.

The only contract taken by the Mormons from the Central Pacific was that of Benson, Farr, and West, who undertook the construction work from the vicinity of Humboldt Wells, Nevada, to Ogden. Although the Central Pacific never reached Ogden, the contract was honored for work done.

The Union Pacific arrived in Ogden March 8, 1869, amid a great celebration, and pushed on toward the west.

Promontory was the place, and Monday, May 10, 1869, was the date finally selected for the celebration of the completion of the undertaking.

The Central Pacific regular passenger train left Sacramento at six o'clock on the morning of May 6, with a large party of excursionists. It was closely followed by Governor Leland Stanford's special, with Chief

Justice Sanderson, Governor Safford of Arizona, and other distinguished passengers. The California delegation were the first of the visitors to arrive on the scene.

EARLY on the morning of May 10, the Union Pacific special arrived, carrying the eastern officers of the Union Pacific and four companies of the Twenty-first Infantry from Camp (now Fort) Douglas, Great Salt Lake City. A second train from the West arrived, bringing more sightseers, and another from Ogden loaded chiefly with Utahns accompanied by the Tenth Ward Band of Salt Lake City, dressed in new uniforms and equipped with new instruments which had been purchased in London at a cost of twelve hundred dollars.

The number of spectators at the driving of the golden spike has been variously estimated at between six hundred and three thousand. It is probable that about fifteen hundred persons were present, including the military and construction forces.

Neither President Brigham Young nor the governor of Utah was present at Promontory. They were represented by the Honorable William Jennings, vice president of the Utah Central Railroad Company, Bishop John Sharp, and Colonel Charles R. Savage. Colonel Savage made the photographic record of the day. Ogden was represented by Mayor Farr, Elder Franklin D. Richards of the Council of the Twelve, and Bishop C. W. West.

A special telegrapher's kit had been set up on a small table beside the remaining gap in the track, where

(Continued on page 602)



TEN DAYS LATER TWO HORSEMEN WERE RIDING UP TO THE SAME LAD. NO USE FOR HIM TO TRY TO GET AWAY FOR THEY WOULD SOON CATCH HIM.



# WALKING, for HEALTH

By JAMES P. SHARP

## A SHORT SHORT STORY

THE boy sat on his horse, proud as a king. A slim man, riding towards him, on a very tired horse, stopped and said, "Hello, kid, what you doing?"

"Herding cattle."

"Alone?"

"Yep."

The man got off his horse, walked around the one the boy was riding and said, "Whose horse you ridin'?"

"He's mine."

"You should ort to be in school an' learn to talk right. Should say 'he was mine,' for I'm a takin' him."

\* \* \*

Ten days later two horsemen were riding up to the same lad. No use for him to try to get away for they would soon catch him. As they rode up, the lad noticed one of the riders was rather stockily-built and was smiling. This one said, "Kind of lonesome out here alone, ain't it?"

"I don't mind it," replied the boy.

"Well, I should think your boss would give you a little better horse to ride, for if one of those wild steers took after you he'd mighty soon make short work of you. Take my advice and get a better one."

"Had a good one but that man with you stole him from me."

"You're a liar," challenged the second man. "Never saw you before. Come on, let's be moving before I lose my temper." But the stockily-built rider replied:

"Might be a good story to listen to. Let's get off and see what the boy has to say." He dismounted as did the boy, but the other rider sat in the saddle. Slowly his hand dropped to the butt of a revolver.

"Say, Slim, you might lose your

temper and get into trouble; I'll just borrow your gun while we talk." The heavy-set man had his gun on the man in the saddle as he reached up, undid the belt and tossed the gun, scabbard, and belt full of cartridges on the ground, saying, "Might as well get off and be sociable." There was no smile on his face now. The man got off and sat down.

"Now, lad, you say this man stole your horse. When was that?"

"Ten days ago."

"What did your horse look like?"

"That's him, the one this man was riding."

There was silence for some time and then, "Just how did it happen? Tell me all about it and don't be afraid. I'll protect you."

"I was sitting on that hill over there when this man came riding up on a tired horse. He asked if I was alone and whose horse I was riding and when I said it was my horse he knocked me down and kicked the wind out of me. Then he changed saddles and mounted my horse and rode away, leading his horse."

"Then what did you do?" asked the stocky man.

"I waited till night, watching the cattle, and then I went to the ranch to tell the boss about it."

"How far is it to the ranch?"

"Twenty miles."

"Did you walk?"

"No. I ran most of the way, for I wanted to get back by morning with another horse. He let me take this outfit," pointing to the horse he was riding when the men rode up.

THERE was silence for considerable time and then — "Where did you get your horse and saddle?"

"Bought the horse from the boss for \$50.00 and the saddle from the

storekeeper for \$40.00. Paid for them in cash."

"Now, Slim, I believe you said you bought this outfit from a Mex. down country. Is that right?"

"Every word of it is true. This kid just is a-trying to make out he lost a horse so to get you to give him one. Let's be riding."

"No hurry as I can see. Now, lad, was there any mark on your saddle that you can identify it by?"

"I cut my initials in the leather on the bottom of my stirrups."

Slowly the man arose, walked over and examined the stirrups, and said, "The horse, how do I know he is yours?"

The lad walked over in front of the animal, snapped his fingers a few times and said, "Morning, Traveler." The horse, as if awakened from a sleep, looked at the lad, raised its head up and down a few times, and then lifted its right front foot up to the boy's outstretched hand.

Again there was silence which was broken by, "Lad, it appears Slim owes you something for the use of your horse for ten days. He'll be only too glad to give this gun, scabbard, belt, and bullets and call it square. You might need it to protect yourself from other snakes." He strapped the belt around the boy's waist, turned to the other man and said, "Slim, the 'Wild Bunch' has no use for a man who mistreats ladies or children, especially boys. If I ever hear of you being seen around this country after tonight then there'll be a funeral and you won't be looking at the corpse. Get walking."

"Which way—" began Slim.

"Take your pick. It's all open range, but get going."

The two sat there for some time as the man grew smaller in the distance. Then, "Say, why not let him ride old Napoleon down to the ranch. He could leave him there and tell the boss I got my outfit back," said the lad.

"No. He needs considerable walking. It's healthy exercise."

"I never saw you before. What is your name?" queried the boy.

"My name? People call me 'Butch Cassidy.'"

# The Signers of the CONSTITUTION

By WENDELL J. ASHTON

General Secretary, Deseret Sunday School Union

ON a wall in the nation's Capitol, Washington, workmen, in September, 1941, hoisted a massive oil painting into place. Measuring thirty by twenty feet—about twice the size of an ordinary billboard sign!—it cost thirty thousand dollars. It is Howard Chandler Christy's "The Signing of the Constitution of the United States."

Christy portrays the thirty-nine original signers of the Constitution

as they affixed their names to the document in the upper room of the State House in Philadelphia, September 17, 1787. George Washington, presiding, stands on an elevated platform beside his large, carved, high-backed chair. Seated immediately in front of him is Benjamin Franklin, oldest delegate, in his eighty-second year. His long hair flows over his shoulders. Generally,

however, it is a group of young men. Their average age is but forty-five. The youngest, Jonathan Dayton, a New Jersey attorney, is twenty-six.

It is a solemn but colorful gathering. Powdered wigs, knee breeches, buckles, and jabots prevail. Represented among these signers are nineteen lawyers, six merchants, four statesmen, two financiers, two physicians, and one each of the following:

## ORIGINAL SIGNERS OF THE CONSTITUTION OF THE UNITED STATES

Name	Birth Date	Birthplace	State Representing Convention	Age At Convention	Death Date	Occupation
George Washington	Feb. 22, 1732	Popes Creek, Va.	Virginia	55	Dec. 14, 1799	Farmer
John Langdon	June 26, 1741	Portsmouth, N. H.	New Hamp.	46	Sept. 18, 1819	Merchant
Nicholas Gilman	Aug. 3, 1755	Exeter, N. H.	New Hamp.	32	May 2, 1814	Statesman
Nathaniel Gorham	May, 1738	Charleston, Mass.	Mass.	49	June 11, 1796	Merchant
Rufus King	March 24, 1755	Scarboro, Maine (then part of Mass.)	Mass.	32	April 29, 1827	Lawyer
William Samuel Johnson	Oct. 7, 1727	Stratford, Conn.	Conn.	59	Nov. 14, 1819	Lawyer
Roger Sherman	April 19, 1721	Newton, Mass.	Conn.	66	July 23, 1793	Merchant
Alexander Hamilton	Jan. 11, 1757	Island of Nevis, West Indies	New York	30	July 12, 1804	Lawyer
William Livingston	Nov., 1723	Albany, N. Y.	New Jersey	63	July 25, 1790	Lawyer
David Brearley	June 11, 1745	Spring Grove, N. J.	New Jersey	42	Aug. 16, 1790	Lawyer
William Paterson	Dec. 24, 1745	County Antrim, Ireland	New Jersey	41	Sept. 6, 1806	Lawyer
Jonathan Dayton	Oct. 16, 1760	Elizabethtown, N. J.	New Jersey	26	Oct. 9, 1824	Lawyer
Benjamin Franklin	Jan. 6, 1706	Boston, Mass.	Pa.	81	April 17, 1790	Publisher
Thomas Mifflin	Jan. 10, 1744	Philadelphia, Pa.	Pa.	43	Jan. 20, 1800	Merchant
Robert Morris	Jan. 31, 1734	Near Liverpool, Eng.	Pa.	53	May 8, 1806	Financier
George Clymer	March 16, 1739	Philadelphia, Pa.	Pa.	48	Jan. 24, 1813	Merchant
Thomas Fitzsimons	1741	Ireland	Pa.	46	Aug. 26, 1811	Merchant
Jared Ingersoll	Oct. 27, 1749	New Haven, Conn.	Pa.	38	Oct. 31, 1822	Lawyer
Gouverneur Morris	Jan. 31, 1752	Morrisania, New York	Pa.	35	Nov. 6, 1816	Lawyer
James Wilson	Sept. 14, 1742	Carskerdo, Scotland	Pa.	45	Aug. 21, 1798	Lawyer
George Read	Sept. 18, 1733	North East, Maryland	Delaware	53	Sept. 21, 1798	Lawyer
Gunning Bedford, Jr.	1747	Philadelphia, Pa.	Delaware	40	March 30, 1812	Lawyer
John Dickinson	Nov. 8, 1732	Talbot County, Maryland	Delaware	54	Feb. 14, 1808	Lawyer
Jacob Broom	1752	Wilmington, New Castle Co., Delaware	Delaware	35	April 25, 1810	Statesman
Richard Bassett	April 2, 1745	Cecil County, Maryland	Delaware	42	Sept. 15, 1815	Statesman
James McHenry	Nov. 16, 1753	Ballymena, Ireland	Maryland	33	May 3, 1816	Physician
Daniel of St. Tho. Jenifer	1723	Charles County, Maryland	Maryland	64	Nov. 16, 1790	Financier
Daniel Carroll	July 22, 1730	Upper Marlboro, Maryland	Maryland	57	May 7, 1796	Land Owner
John Blair	1732	Williamsburg, Va.	Virginia	55	Aug. 31, 1800	Lawyer
James Madison, Jr.	March 16, 1751	Port Conway, Va.	Virginia	36	June 28, 1836	Lawyer
William Blount	March 26, 1749	Bertie County, N. C.	N. Carolina	38	March 21, 1800	Realtor
Richard Dobbs Spaight	March 25, 1758	New Bern, N. C.	N. Carolina	29	Sept. 6, 1802	Statesman
Hugh Williamson	Oct. 5, 1735	West Nottingham, Pa.	N. Carolina	51	May 22, 1819	Physician
John Rutledge	Sept., 1739	Charleston, S. C.	S. Carolina	48	July 18, 1800	Lawyer
Charles Cotesworth Pinckney	Feb. 25, 1746	Charleston, S. C.	S. Carolina	41	Aug. 16, 1825	Lawyer
Charles Pinckney	1758	Charleston, S. C.	S. Carolina	29	Oct. 29, 1824	Lawyer
Pierce Butler	July 11, 1744	County Carlow, Ireland	S. Carolina	43	Feb. 15, 1822	Planter
William Few	June 8, 1748	Baltimore, Maryland	Georgia	39	July 16, 1828	Banker
Abraham Baldwin	Nov. 6, 1754	Guilford, Conn.	Georgia	32	1807	Lawyer





PHOTOGRAPH BY HORYDCZAK OF THE PAINTING "SIGNING THE CONSTITUTION OF THE UNITED STATES" BY HOWARD CHANDLER CHRISTY.

publisher, farmer, landowner, realtor, planter, and banker.

Thomas Jefferson, in France at the time, referred to this group as "an assembly of demigods," and William E. Gladstone, the British Prime Minister, characterized their finished product as "the most wonderful work ever struck off at a given time by the brain and purpose of man."

In the holy writ of the Church of Jesus Christ of Latter-day Saints, however, an even deeper significance is given to the Constitution and its framers. The Lord has said: "... I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."<sup>1</sup> Joseph Smith, who received this revelation at Kirtland, Ohio, December 16, 1833, wrote on another occasion, "... the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary

land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."<sup>2</sup>

THAT the framers of the Constitution formed an assemblage of great men no student of history can doubt. Three-fourths of the delegates had served in Congress. But in the Mormon way of thinking, these pillars of government were more than intellectual giants; they, in the words of Brigham Young, "were inspired from on high to do that work."<sup>3</sup>

To delve into the lives of these patriots reveals an abundance of strong religious conviction. Take, for instance, George Washington, president of the Constitutional Convention and "father" of this country. As a boy, George wrote this motto in his notebook: "Labor to keep alive in your breast that little spark of celestial fire, conscience." He was a regular attendee at his church, taking an active part in his parishes at Alexandria and Pohick.

But Washington's deep-rooted faith branched out beyond chapel walls. Winthrop, the historian, tells

us, "It is an interesting tradition that, during the prayers with which Dr. Duche opened that meeting [the First Continental Congress] at Carpenter's Hall on September 5, 1774, while most of the delegates were standing, Washington was kneeling."<sup>4</sup>

Washington's true humility shone out when Lewis Nicola, a colonel in his army, apprised him of a movement afoot, after the war, to make the general their king. "Banish these thoughts from your mind, and never communicate, from yourself or anyone else, a sentiment of a like nature," was the fiery reply.

Two days after he had received a proclamation from Congress announcing the cessation of hostilities with Britain, Washington ordered the army chaplains to "render thanks to Almighty God."<sup>5</sup>

Again, in his inaugural address, Washington's thoughts rose heavenward: "It would be peculiarly improper to omit in this first official act, my fervent supplication to that

(Continued on page 598)

<sup>1</sup>M. Farrand, *The Fathers of the Constitution*, *Chronicles of America Series*, p. 109.

<sup>2</sup>Gladstone, in *North American Review*, CXXVII, p. 185.

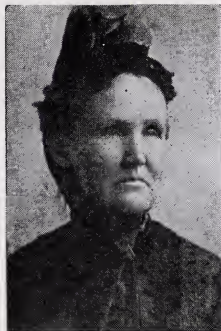
<sup>3</sup>Doctrine and Covenants 101:80.

<sup>4</sup>Smith, *Teachings of the Prophet Joseph Smith*, p. 147.

<sup>5</sup>*Journal of Discourses*, Vol. 7, pp. 9-15.

<sup>6</sup>Robert C. Winthrop, *Presidents of the United States*, edited by J. G. Wilson, p. 19.

<sup>7</sup>*Ibid.*, p. 25.



HARRIET ELIZABETH COOK (CAMP-BELL) YOUNG

# EXCERPTS FROM LETTERS of BRIGHAM YOUNG To His Wife HARRIET COOK

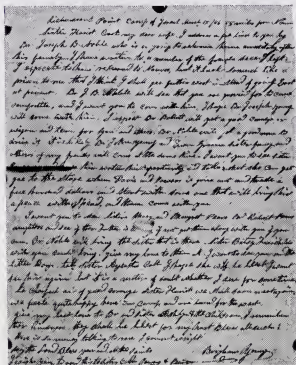
WITH the passing years, new facets of greatness appear to add lustre to the revered name of Brigham Young. Through unpublished letters which are now being brought to the attention of this generation, the tenderness with which Brigham Young regarded his family and his acquaintances is evidenced. Even in the trials of his westward march with the advance company of the Pioneers, he took time to write words of encouragement, advice, and affection to those whom he left behind.

The letters published in this article were written to his wife, Harriet Cook. No dissertation on Brigham Young's love of family can equal in eloquence his own words incorporated in these letters.

Richardson's Point Camp of Israel  
March 15/46 55 miles from Nauvoo

Sister Harriet Cook, my dear wife. I address a few lines to you by Brother Joseph B. Noble who is going to return home immediately after his family. I have written to a number of the friends since I left. I expected to have returned to Nauvoo, but it looks so much like a prison to me that I think I shall go farther west instead of going east at present. Brother J. B. Noble will see that you are provided for to come comfortably, and I want you to come with him. I hope Brother Joseph Young will come with him. I expect Brother Ballott will get a good carriage or wagon and team for you and others. Brother Noble will get a good man to drive it. It is likely Brother John Young and Evan Greene, Sister Fanev and others of my friends will come at the same time. I want you to see Sister Powers and have her watch her opportunity and take what she can get. Go to the store when Davis and Powers is gone out and trade a few hundred dollars and start with some one that will bring her a peace with speed, and then come with you.

I want you to see Sister Mary and Margaret Pearce, Brother Robert Pearce's daughters and see if their father is (—coming?) if not get them along with you if you can. Bro. Noble will bring the sister that is there. Sis. Betsy Fairchild wish you could bring. Give my love to them all.



I want to see you and the little boy. Tell Sister Augusta Colle I hope she will be blest. I want (?) see her again but it is a matter of doubt whether I can (?) for sometime. Be cheerful and of good courage Sister Harriet. We shall soon meet again. We feel quite happy here in camp and are bound for the west. Give my love to Brother and Sister Ashly (?) and the children. I remember their kindness. They shall be blest, for my heart blesses all such; there are so many talents to me I cannot write. May the Lord bless you and all the Saints. I wish you to read this to Sisters Cobb, Powers, & Pearce.

/s/ Brigham Young.

Mrs. Harriett Cook  
Charlton River,  
March 25th 1846—100 M. W. Nauvoo

I read your letter to Luca. I was glad to hear from you. I wish Brother John and Evan had put two horses before the

carriage and taken you along with them. We all want to see very much. I should come back but feel that it would not be safe for me to come to Nauvoo again very soon.

Kiss the babe for me. The girls talk a great deal about you and wish you with them. They have a tent to themselves. Mary Ann is very kind to them. We have enjoyed ourselves very well on our journey though we had much bad weather. I hope you will overtake us before long. Brother Joseph B. Noble will possibly bring you and I hope Sister Powers. See Sisters Mary and Margaret Pearce if you can see when they are coming. Give my love to them all to Brother and Sister Ashly and the children. They are a blest family I think. Sister Harriet, bring a few tin plates, cups, and etc. and etc. if you can get them. They will be convenient on the journey. Earthen is not worth much and the girls are thereby scanty for such things. May the Lord bless you and the little boy.

B. Young

Harriet Cook

Camp of Great Council Bluffs  
June 23d 1846

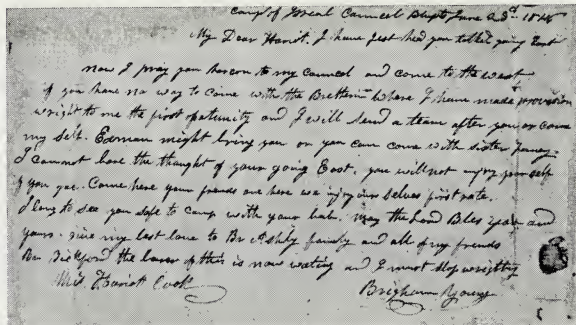
My dear Harriet, I have just heard you talked of going east. Now I pray you, harken to my counsel and come to the west; if you have no way to come with the Brethren where I have made provision, write to me the first opportunity and I will send a team after you or come myself. Edman might bring you or you can come with Sister Janey.

I cannot have the thought of your going east. You will not enjoy yourself if you go. Come here, your friends are here. We enjoy ourselves first rate. I long to see you safe to camp with your babe. May the Lord bless you and yours. Give my best love to Brother Ashly family and all of my friends. Br. Bickford the bearer of this is now waiting and I must stop writing.

Brigham Young.

Mrs Harriet Cook.

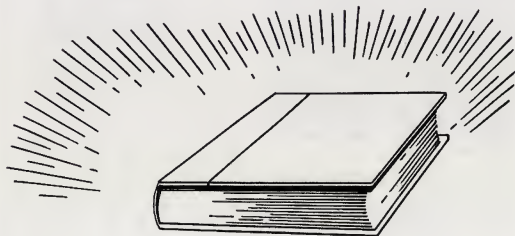
(Sent to the Era by Edith Young Booth)





# Light

By HALLIE GRIGG



WHEN Jedediah M. Grant was traveling as a missionary in the Southern States Mission in the early eighteen-forties, he stopped one night at the home of Dr. Anderson Irving Grigg in Surrey County, North Carolina. Cassandra, Anderson's wife, prepared supper and a bed for Elder Grant, but before retiring the family was told many things about the Prophet Joseph Smith and the Book of Mormon. Cassandra and three of her daughters were converted and baptized, but the doctor, busy with his calls, seemed to doubt the fact that miracles were possible in this age.

One evening Elder Grant told the Grigg family about a certain verse in the Book of Mormon which promises that if one asks with a sincere heart, "if these things are not true," the Lord will give the testimony of their truthfulness. Dr. Grigg was deeply impressed and began to read the book. After reading it through he pondered in his heart about the things he had read. One night he came to the verse which Elder Grant had once called to his attention. The doctor went to his room, closed the door, knelt down and prayed vocally, asking the Lord to give him a knowledge of the truthfulness of the new book which Elder Grant had left with him. After praying he lay in the darkness of the room in deep thought.

Glancing toward the table on which the Book of Mormon was lying, he saw that the book was lighted up with a brilliant light that shone in the dark room.

The book was ever afterward to him a symbol of light. Anderson Grigg joined the Church and moved with his family to Utah. Today many of his descendants hold the Priesthood and rejoice in the gospel and the light which caused them to partake of its benefits.

## Our Constitution Inspired

By GEORGE E. GIBBY

"Remove not the ancient landmark, which thy fathers have set."

—Proverbs 22:28

WHEN twenty-eight years of age, the Prophet Joseph Smith made the announcement to the world that our national constitution was divinely inspired. In all the history of our nation, no more patriotic declaration has ever been uttered, and, to the unbiased student of history, no historical truth is more firmly established. Many of the fathers, together with Abraham Lincoln, Daniel Webster, Grover Cleveland, and other national leaders, acknowledge the fact. The care and wisdom exhibited in framing that great instrument has no parallel in history. Let us review, in substance, a part of the meager report given of what took place at that historic gathering, which gave to the world the greatest charter of liberty known to mankind.

During the convention, Morris spoke 173 times; Wilson, 168; Madison, 161; Sherman, 138; Mason, 136; Gerry, 119; and Washington, once. The convention lasted four months and four days. The proceedings, with very few exceptions, were held in strict confidence. Every member agreed he would forever keep silent as to what took place. However, it is known that, during the session, the forms of government involving twenty-two nations, both ancient and modern, were discussed at some length. The men who took part in the discussions, and later led in laying the foundation of our great nation, must not be confused with the ignorant and unlettered. They were men of experience, dignity, and learning, and there were no factions, stimulated by selfish political ambition, to shift them from their motives, or confuse them in their deliberations.

After several weeks of discussion, when it would seem that the problem was of such magnitude that it extended beyond the powers of reason and deliberation for solution, the aged veteran, scholar, statesman and philosopher, Benjamin Franklin, who had spent several years in France in the interest of American Independence, which, incidentally, involved his matching wits and wisdom with the greatest minds of Europe, arose, and, during a hushed silence said:

In the beginning of the war with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of superintending Providence in our favor. To that kind Providence we owe this happy op-

(Concluded on page 597)

# NEW YORK

## Cradle of Mormonism

(Concluded from the August issue of  
*The Improvement Era*.)

AN item in the *Prophet* says Elder Orson Pratt would address the Saints Sunday at the usual hours at Marion Temperance Hall, 183 Canal. (A century later his great-grandson, Lorus Hand, leads the New York membership in song!)

Then comes a political announcement:

### JEFFERSONIANS ATTEND!

The friends of General Joseph Smith of Nauvoo, Illinois, will meet at the Military Hall on the Bowery on the 11th to select delegates to the great State Convention at Utica, N. Y., 23rd August, and take such other measures as will secure his election to the highest office in the gift of a free and enlightened people to bestow.

By order of the  
Committee of Arrangements,  
SAML BRANNAN,  
Sec'y.

At this very time Hiram B. Clawson, of Utica, and later the father of President Rudger Clawson, was nineteen years old. (His descendant, Douglas Clawson, is a member of the Queen's Ward, New York State.)

Next in the *Prophet* is a reprint from the Nauvoo *Times and Seasons*, interesting because it shows how closely the New York Branch of 1844 kept in touch with Church headquarters at Nauvoo. It reports:

### CONFERENCE MINUTES

Conference met pursuant to appointment on Saturday, the 6th of April, 1844.

Present. President Joseph Smith, Hyrum Smith, Sidney Rigdon, and Wm. Marks.

Of the Twelve. Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and Geo. A. Smith. Presidents Joseph and Hyrum Smith came to the stand, and meeting was called to order by Elder Brigham Young.

Prayer was offered by W. W. Phelps. Brother Phelps came from across the river, over at Hanover, New Jersey, and his wife, Sally Waterman Phelps, came from Franklin, New York.

Apparently the Prophet Joseph never visited New York City. But in 1839, when Parley P. Pratt was laboring here, the Prophet visited Washington and called on the president and his cabinet. From Washington the Prophet came to Philadelphia. Elder Pratt and the brethren met with him in Philadelphia, where a large church was made available to them, and Joseph spoke to three thousand people.

The *Prophet* of June 22, 1844, states Elder Wm. Smith would preach at New York, and Orson Hyde at the Grove, Jerusalem, South Long Island.

The edition of July 20, 1844, is columned in black mourning. Joseph and Hyrum have been martyred. But there is no thought of wavering. No idea of falling by the wayside. The paper staunchly reports conference at Batavia, New York, on July 6, with the noted representation of members: Attica (12 members), Hume (24), Batavia (22), Orangeville (7), Caledonia (6), Bennington (6), Weathersfield (2), and Millfort (3). And there appears the announcement:

The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday as usual at 3d Street and Willow, over Marshall Institute.

Eld. J. M. Grant  
Presiding.

The "J. M. Grant" was Jedediah Morgan Grant, father of President Heber J. Grant.

At present the buildings at 3rd and Willow appear to be a hundred years old. The keeper of a Hungarian stationery store on the corner located what he believes is the old Marshall Institute, based on the hearsay of an old Irish carpenter who lived in the neighborhood for many years.

Incidentally, a tract issued by Parley P. Pratt in Washington in 1840, says headquarters there are at 9th and D streets.

You're still cogitating about a means of springing your plan to Brother Utah, when a sure-fire solution to the problem pops into your head. Brother Utah has a stout 1938 Ford that can travel fast, and the sight of smooth 5th Avenue, as the two of you take a restful walk around the library halls, makes Brother Utah recount memories of how fast he's made the trip from Logan in the north to St. George in the south of Utah.

In Utah, yes, you tell him with mock scorn, but he wouldn't do so well between New York City and Palmyra. It's about the same distance as from Logan to St. George, a shade over three hundred miles. There's a quick trip for a man! Go up New York's west side highway, cross Hudson River at 177th Street via George Washington Bridge, into New Jersey a short spell, then back into New York State! Move along Highway 17 to Liberty—five miles from the little village of Neversink, where lived Thalia Howard, mother of President Jedediah M. Grant. Continue on Highway 17 something over one hundred fifty miles from New York to little Windsor in Broome County, birthplace of Brother J. M. Grant and his brother George Davis Grant, for whom Grantsville, Utah,

By  
CYRIL D.  
PEARSON

New York State  
Work Director

was named. Turn left at Windsor on 79 seven or eight miles down to the site of Harmony, over the Pennsylvania line. Or turn north on 79 a few miles up to the Colesville section. All the time you're on 79 you'll be on the Susquehanna, the river of the youthful Prophet.

You cast a glance at Brother Utah and see a glint in his eyes.

"Stop, New York," he commands, "don't you spoil it for a fellow about to see the show! When do we start?"

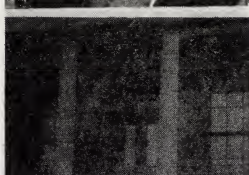
In the afternoon, you tell him, and you'll buy the gas. But first you must finish the editions of the *Prophet*.

The Saturday, July 27th, issue, still in mourning, says Elders Wilford Woodruff, Orson Hyde, and Orson Pratt have gone to Buffalo on their way to Nauvoo.

The August 3rd number is no longer in mourning. It carries the names S. Brannan, publisher, and Wm. Smith, editor. Alas for poor Sam Brannan and erring Wm. Smith. When Parley P. Pratt arrived in New York in December, 1844, he learned that William Smith, brother of the Prophet, and a member of the Twelve, was causing dissension in the New York branches. Both Brannan and Smith were calling Brigham Young a usurper. Parley's task was to shepherd the Saints back into the fold, and he did. Wm. Smith was disfellowshipped, but Brannan repented, went to Nauvoo, and was forgiven. He returned to New York as right hand man to Elder Pratt. William Smith was brought to trial before the Church at Nauvoo in August 1845, and cut off. Parley was present at the trial, but remembering his former associate's conduct in New York, refused to uphold him. Parley said later that he rued the day he took back Sam Brannan as a brother. In '46 Brannan took the ship *Brooklyn* loaded with eastern Saints to California, defied the Church authorities, became a millionaire, and died an outcast in poverty. Incidentally on the voyage around Cape Horn he took with him the printing press from the *Prophet*.

The May 17, 1845, issue contains a notice by E. T. Benson, presiding





elder, that the Saints held meetings in Boston at Suffolk Hall, opposite Boylston Market. Elder Benson is the ancestor of President E. T. Benson of the Washington, D. C., Stake, and of Sister Louise Benson Greenwood of New York.

ALL too soon it's twelve o'clock—then one—and off you go with Brother Utah on the trip. You're full of early Mormon lore. You have an automobile road map on which you've indicated the still existing towns in New York state whence came Utah pioneers and early members. Two of a city and one of a family! New York villages are still filled with flesh-and-blood fifth and sixth cousins of their Utah relatives, and some of their names are still in the phone directories.

From New York City came Joshua Parker, Luther Tuttle of Manti, Joseph Holbrook of Bountiful, and Henry Van Tassell. Joshua Parker had his cabinet shop at 266 Hudson Street, old numbering, and his residence was close by at 29 Charlton Street. At the address on Hudson Street is now built a magnificent new structure—but the Charlton Street home is still extant. The present owner says the property was part of a real estate development backed by Aaron Burr. Joshua Parker's shop and home were a stone's throw from the Marion Temperance Hall at 183 Canal Street, where the L. D. S. services were held. One can speculate that Brother Parker heard the gospel because of the proximity of his location to Church headquarters.

Brother Paul Summerhays formerly of New York is Joshua Parker's great-grandson, and Sisters Vera Holbrook Hales and Mary Holbrook Knecht are Joseph Holbrook's descendants.

Orson Pratt, scientist and mathematician, was born at Hartford in Washington County, fifty miles northeast of Schenectady—home of General Electric and modern mathematical wizards.

And William Felshaw was from Granville—seven or eight miles from Orson's birthplace. Brother Felshaw worked on the Kirtland, Nauvoo, and Salt Lake temples, and was mayor of Fillmore, Millard County. Incidentally, Millard Fillmore, president of the United States, was of the same genera-

tion as these early Mormon New Yorkers.

Fifteen miles north of Orson Pratt's birthplace is Whitehall, birthplace of Thomas Grover, bodyguard to the Prophet. His great-grandson, Roscoe Grover, now lives in New York.

At Potsdam, near the Canadian border, was born the early leader, George Albert Smith, grandfather of Elder George Albert Smith of the Council of the Twelve.

George W. Clyde, who settled at Heber, and William M., his brother of Alpine, both came from Ogdensburg on the St. Lawrence.

And from Hamilton, where Colgate University was founded in 1819, came Betsy, Joseph, and Nymphus Murdock, ancestors of Sister Lorena Chipman Fletcher, wife of New York State President Harvey Fletcher. Too, Alphonso Green of Brookfield, N. Y., and American Fork is her ancestor.

At Watertown is the birthplace of Dimick P. Huntington, well known Church musician who settled in Provo. The Huntingtons are still in the Watertown telephone book.

John E. Page and Daniel H. Wells, counselor to President Young, both hailed from little Trenton in Oneida County. President Wells is the ancestor of Louisa Wells Luke of New York State, as well as of George, Joseph B., Melvin and Phyllis Wells. And from South Fremont in the same county about the same time came George Washington Brimhall, father of the illustrious George H., late president of Brigham Young University. Sina Brimhall Stevenson, wife of Dr. Gordon Stevenson, of New York State, is his great-granddaughter.

The parents of Philander Colton came from Scipio in Cayuga County. Philander, the grandfather of Don B. Colton, was born in 1811, at Clarence Hollow, N. Y. He was a member of Company "B" of the Mormon Battalion.

Howard Coray, friend of Joseph and Hyrum, and who wrote Joseph's history, was from New York state, and died in Salt Lake in 1908—age ninety-one. He was a living link between the early New York generation and ours.

Also, there's Benjamin Covey of Dutchess County (the home county of President Franklin D. Roosevelt), later bishop of the Salt Lake Twelfth Ward. And John Anthony Woolf, Sr., of Hyde Park, Utah, born in Westchester County, and president of the New Rochelle Branch in 1842. Also John Anthony Woolf, Jr., born in 1843 at Pelham just outside New York City. Today the great-grandson of John Anthony, Sr., is President William Woolf, first counselor in the New York State presidency.

John Van Cott, born in 1814 at Canaan in Columbia County, some twenty-five miles southeast of Albany, arrived in Utah in '47.

(Continued on page 581)

10. Main Street of Windsor, New York, birthplace of President J. Edgar Hoover, and his brother, George David Grant, for whom Granvilleville, Utah, is named.
11. In this house at South Bainbridge (now Afton) in 1827, Joseph Smith and Emma Hale were married by Squire Tarbill.
12. In this house in Coleville section were held gatherings and meetings. Later it was a tavern. Elders Curtis (a descendant of Brigham Young) and Skidmore of Susquehanna District in front.
13. Walter H. Soper (left to right), whose family has been members of the Church at Ocean-side for a century; Franklin H., Alice, and Roscoe, descendants of Thomas Grover, born at Whitehall, New York, later of Bountiful, Utah.
14. Old Marshall Institute on 3rd Street, near Willow, Philadelphia, where Elder J. M. Grant resided in 1844. Brother and Sister A. C. Pearson, formerly of Brigham City, are standing by.
15. Main Street of South Bainbridge (now Afton) where Joseph was brought for trial charged with putting Coleville into an uproar.

# CHANGING THOUGHT

By

Dr. AMOS N. MERRILL  
of Brigham Young University

ALTON D. MERRILL  
Principal, North Emery Seminary

— on the Book of Mormon

THE Book of Mormon was published in the year 1830. Since that time, volumes have been written concerning it and many discourses have been published, the authors of which have either condemned or defended it. It would seem that almost every phase of Book of Mormon controversy should have been elaborated in the meantime, in great detail.

Since its publication, the whole trend of human events has been greatly influenced by the discoveries of science and the dominance of new philosophies. Scholars, speakers and writers—even the so called common people—are not thinking today as they did at the time the Book of Mormon was published.

The desire to ascertain the changes which have taken place in emphasis or in the presentation of new ideas as found in the published discourses of the speakers and writers who have dealt with the Book of Mormon impelled a study of this problem.

In pursuing this study, the authors divided the time element, that is, the time that has elapsed since the Book of Mormon was published, into two periods, namely, from the year 1830 to 1855, and from 1915 to 1940. In all, 1950 articles were examined.

For data concerning the first period, all of the available copies of the following publications were examined:

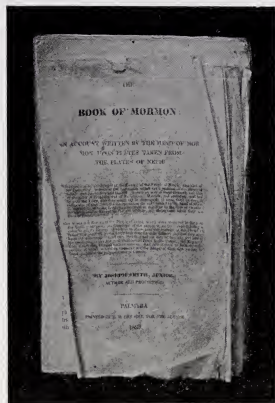
*The Deseret News, Evening and Morning Star, The Millennial Star, Nauvoo Expositor, The Seer, and Times and Seasons.*

Data for the second period were gathered from the following publications:

*Conference Report, The Deseret News, The Millennial Star.*

Although the sources of reference were fewer for the second period than for the first, much more data were obtained from the sources of the latter period than from the first.

Other publications in both periods were examined, but since these reveal nothing of importance that was new, it was felt that an adequate



amount of data to justify conclusions concerning this problem was found in the publications examined. After examining many articles from both periods, it was observed that thirty-seven topics had engaged the thinking of the authors. When new topics appeared in subsequent articles, these also were listed in their alphabetical order and formed a part of the permanent list. The number of times each topic was discussed, or even mentioned, was recorded on a table, the data from which formed the basis for the conclusions arrived at.

The thirty-seven topics were as follows:

- Animals
- Anthropology
- Archeology
- As a history
- Authorship
- Biblical corroboration
- Braille
- Content
- Copied from other sources
- Copyright
- Doctrine
- Distribution
- Divine authority
- Evidences of truthfulness from literature
- Geography
- Mere mention
- Miscellaneous criticism
- Origin
- Origin of nickname
- Personalities of
- Pictorial illustrations
- Plates
- Printing
- Prophecies
- Publications

- Purposes served
- Reference to discourses concerning
- Sale of
- Study of
- Style
- Teaching
- Testimony and reference to witnesses
- Testimony concerning
- Tradition
- Translation
- Truthfulness revealed
- Writing about

HAVING thus tabulated all the data from the 1,950 articles and having evaluated the articles as to length and significance, the following conclusions seemed to be justified:

1. The speakers and writers of both periods emphasized the materials found in the Book of Mormon as a source of doctrine.

2. The content phase, including story and events, made a large appeal to the writers and speakers of both periods. This was especially noticeable during the latter period.

3. There is a tendency to engage in more thorough and meaningful discussions about the Book of Mormon in the latter period than in the former, but in both periods there is a tendency on the part of many speakers and writers merely to mention the Book of Mormon without entering into the meaningful discussion.

4. In both periods the writers and speakers dealing with the Book of Mormon were concerned mainly with relatively few topics. Their treatment of these topics revealed a marked similarity.

5. The writers and speakers did not make as frequent reference to the prophecies of the Book of Mormon in the latter period as during the former period.

6. The facts concerning the archeological remains as collateral evidence of the truthfulness of the Book of Mormon engaged the attention of the writers and speakers less during the second period than during the first.

7. Speakers and writers gave but little attention to the importance of a study of the Book of Mormon.

8. Judging from the number of references to such topics as animals mentioned in the Book of Mormon, anthropology, authorship, Braille, copied from other sources, copyright, evidence of truthfulness from literature, geography, miscellaneous criticism and tradition, were of very minor importance. All save one of these, namely miscellaneous criticism, were included only in the latter period.

9. The style in which the Book of Mormon was written engaged the attention of the speakers and writers in both periods. More attention, however, was given to the topic during the first period than during the second period.

10. Judging from the frequency of reference in the literature, the sale and distribution of the Book of Mormon did not receive major emphasis, especially in the first period. In the second period, however, especially in those sources published in the mission fields, both of these topics received considerable emphasis.



# SAMPLER *from the Past*

By ARTHUR M.  
RICHARDSON

**I**n the age of sanctimony and order, before this troubling universe was filled with modern distractions of time and talent, the sampler flourished. A sampler is a strip or square of linen or canvas recording specimen stitches and patterns. An ancient honorable and most interesting history records their development from instructors to museum pieces. Chaucer, Shelton, and Shakespeare refer to the practice of making them.

During the earlier stages of its history the sampler was worked by adults as well as by children and it is only later that this exploitation of youthful industry became universal among the instructors of children. Then for many years samplers were worked by every young girl of aristocratic and well-to-do families. It had the advantage of giving the child skill as she worked it and of serving as a guide and source of reference all the rest of her life. However, as the world began to move more rapidly, the sampler, about the middle of the nineteenth century, ceased to become a part of education.

Finally its prominence is again acknowledged, although in a different way. Samplers appealed to the fancy of the collector. Some very fine collections have been assembled. An individual who owns one looks upon it as a real prize.

It is with the 17th century that the history of the sampler in England really begins. As New Englanders were largely of northern European and English ancestry it is easy to trace the custom from the Old World to the New.

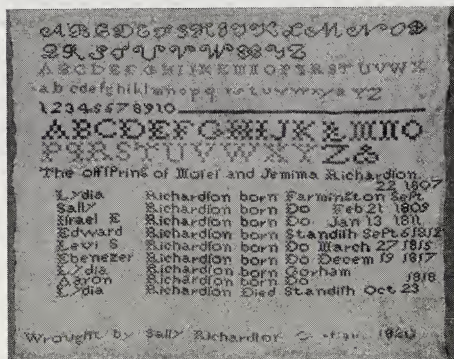
One of the earliest of all known samplers and the earliest New World piece is in this country in the possession of the Essex Institute in Salem, Massachusetts, and was worked by the first wife of Governor Endicott. She came to Salem in 1628 and died in 1629, so undoubtedly the sampler was worked in her girlhood in England. The upper part consists of the alphabet and the lower part of examples of needle work.

For this period the most familiar type is long and narrow in shape decorated with regular bands of embroidery and cut-and-drawn work. The designs were worked on bleached or unbleached linen with white or colored silks and sometimes metal threads. They went through the usual developments from the simple piece to that having many complicated designs to illustrate the different kinds of stitches.

**T**HE eighteenth century saw a change in the style of samplers. The plain square variety gradually superseded other shapes. Linen was still the chief substance employed. It is during this century that the decoration of the sampler became a much more elaborate affair. Letters, as such, ceased to be used primarily as markings.

In the nineteenth century a marked deterioration of ideas set in. Designs became stereotyped and stiff. The cross-stitch was used practically to the exclusion of other stitches and came to be known as the sampler stitch. The sampler died out about 1850.

The sampler here pictured is interesting for many reasons. It shows the influence of several earlier stages of development. The needle work is in cross-stitch and star stitch or, as it was called, the mill-flower. The interest is in the lettering while the decoration consists of the seamstress's family. In this recording of dates the worker's birthdate is mentioned and on the bottom of the sampler the date ..... 1820, which is when she finished. It determines her age at that time as eleven years and the age of the sampler as one



ONE HUNDRED AND TWENTY-TWO-YEAR-OLD SAMPLER OWNED BY MRS. GEORGE A. RICHARDSON OF LYNN, MASSACHUSETTS.

hundred twenty-two years. Two colors of silk were used, black and old blue on a piece of unbleached linen.

As this sampler shows, of course, the embroiderer was seldom the designer of the decoration upon which her fingers worked. The sampler was therefore a kind of notebook exhibiting various suggestions for needlework.

In this case, however, this fact proves of value. Eleven-year-old Sally Richardson no doubt worked out a design prepared by her mother, or at least was undoubtedly helped and instructed by her in the completion of the work. Then, too, the time it would take for an eleven-year-old girl to complete the work and the family interest that would therein be aroused would almost preclude the possibility of an error in name and dates being made. Should such a thing have occurred it would no doubt have been corrected by any one of a number of interested parties.

This sampler is also priceless. To date, there has been no other place where this family record could be located. Neither the printed genealogies nor the records of the state of Maine have revealed it.

**T**HE author of this article recently made a trip to Massachusetts. While there a first cousin once removed having a common interest in genealogy and of the work that had been done on their line with its at-

(Concluded on page 579)

## UNDEFEATED

By Anne Pendleton

THE way has been long—  
Searching vainly for song  
To cheer my faint heart in its sorrow.  
I seem quite without grace  
With courage to face  
That road which leads on to the morrow.  
The years yield but pain,  
Grim worlds war again,  
On the same crimson-matted sod;  
Yet may yesterday's grief  
But strengthen belief  
In the justice and mercy of God!

## COPPER TOWN

By Helen Beckstead

THE camp sprawls out upon the mountain  
sides.  
Unpainted houses, leaking winds and rains.  
Impartially, sag loosely on their wide  
Foundation stones. The honk of ore trains  
In the open copper pit, the high shrill hoot  
Of large-mouth shovels biting chunks of ore  
To fill the waiting cars—these sounds don't  
suit  
Such peace-filled hills where canyon wrens  
pour  
Dawn songs through the wind and yuccas  
lift  
Their white bells cloudward in the morning  
air.  
For what have thick grey tailings, sending  
rifts  
Of odors from the mill, to do with fair  
Spring hills? And what care stinging  
sulphur fumes  
For the frail complexions of cholla cactus  
blooms?

## HARVEST QUATRAIN

By Helen Maring

THE clatter of the harvester,  
The clinking of its knives—  
And sacks of grain lie in the fields  
Like drones pushed from the hives.

## BEAUTY ROUND THE HOME PLACE

By Julia W. Wolfe

THERE is beauty in the making  
Of brown bread from bronzed sheaves;  
In the culling of a cabbage  
With rain diamonds on its leaves.

There is beauty in the cattle  
As they cross the cobbled square  
To the shadowed barn for milking  
Where two brown owls sit and stare.

There is beauty in the finding  
Of an ivory egg, nest-warm;  
In a shy colt's sudden whinny;  
In the brood mare's patient form.

There is beauty in the home farm,  
For the tending of the earth  
And the care of all its creatures  
Brings a primal peace to earth.

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## A TEACHER PRAYS

By Priscilla Doe Wright

OH Lord,  
I would teach songs  
For other lips to sing—  
I would prolong the music Thou  
Hast given.

Dear Lord,  
I seek Thy voice.  
Oh wilt Thou share with me,  
And may I learn the lessons first  
From Thee?

## IDLE WORDS

By Helen Miller Lehman

G OSSIP  
Is like feathers  
Scattered beside the road.  
Retrace your steps to gather them.  
And they have blown  
Away.

## A LITTLE HOUSE

By Rose Ross

I STAND before my own white gate  
And feel a surge of pride—  
It's good to own a little house  
In a world unfriendly wide.

A weary job, a long, hard day,  
Are lost in this retreat;  
On coming home my heart grows light  
And briskly move my feet.

There is no wonder that a man  
Will fight for home and love—  
It's good to own a little house  
With quiet stars above.

## HARVEST FIELD

By Vesta P. Crawford

IN yellow waves beneath the burnished sky,  
With rich abundance far across the plain,  
Metallic in the sun, the wheat fields lie  
Where sheen of beauty gilds the beaded  
grain.

Alone I stand in contemplative mood  
Before these acres meshed in shining gold,  
Searching for words to voice a gratitude  
Beyond the power of the heart to hold.  
Now let us build a granary for peace  
That ever in earth's wide and waiting field  
The wheat again may ripen and release  
The world from hunger with its ample yield;  
Oh soon let a millennium be made  
That men may reap the harvest, unafraid!



## CONQUEST

By Ruth Marfarlane

CHARMED by the fury of the storm,  
I clung today atop a jutting precipice  
And watched the breakers on the rocks  
below.  
Mad, lashing waves they were  
That spent themselves in spray, and left  
The stolid stone a-glisten, but unmoved.

Above, a sea gull poised against the gale  
To all appearances at rest,  
And still I knew in pinion and in wing  
Great force and strength maintained.  
And now I come to you, to find you here.  
content  
Against this other storm,  
Serene, secure;  
For deep within your heart the peace of  
God abides,  
Achieved through former grim adversities.

## MARGARET

By Claire Naall

T O her whose torch lit the flame of my  
lamp.  
What matter that it went quickly by!  
The lamp burned on with brighter fire  
Because her word  
Had quickened it.

No loss, but gain in some mysterious way  
Comes through the hour of pain  
And leaves the memory  
Alive with lambent  
Gilded edge of thought  
Whose center  
Does not die.

## THE STAY-AT-HOMES

By Bianca Bradbury

WE sit upon a harbor dock,  
Together, you and I.  
And down the happy years we watch  
The ships go sailing by.

But ours is moored beneath our feet  
And rocking peacefully.  
It holds so big and brave a dream,  
It never put to sea!

## THREE GIFTS OF FAITH

By Gladys B. Kennard

THERE is a faith man may acquire  
By which he gains three things,  
And gaining them, he reaches higher  
Than any earthly kings:

The truths of wisdom from the past  
Faith teaches us to hear;  
While visions of the future can,  
Through faith, his path make clear;  
And last, in faith he learns to walk  
The present without fear.  
Such faith our leaders all possess:—  
A guide to all the joy they've known.  
So we, to have true happiness,  
Need but to make such faith our own.

(The thought for this was taken from a  
statement by Brother Widsoe in the M  
Men-Gleaner M. I. A. lessons, on his faith.)



# On The Book Rack

## CHILDREN'S STORY WRITERS —ATTENTION

**T**HIRTY DOLLARS will be awarded to the best children's story submitted before October 1, 1942, to *The Children's Friend*, 39 Bishop's Building, Salt Lake City, Utah.

Only one story of no more than three thousand words may be submitted by any contestant, whose real name must not appear on the manuscript, which should carry a pen name. Attached to the manuscript should be a sealed envelope with the pen name on the outside; on the inside should be a slip of paper carrying the real name and the address of the author.

The story should be typewritten or written legibly on one side of the paper, and a statement accompanying the story should certify that the story is the contestant's original work; that it has never been published; that it is not now in the hands of any editor or other person with a view to publication; that it will neither be published nor submitted for publication until the contest is decided.

## IN THE GOSPEL NET

(John A. Widsøe. Illustrated. Stevens and Wallis, Salt Lake City. 1942. 141 pages. \$1.25.)

**P**OIGNANTLY moving, deeply satisfying, is this story of a woman's search for truth and adherence to it after it was found. To those of us today, softened by easy living, such adherence which impelled her to leave country, people, friends would seem to be the hardest of sacrifices. To her it was the only logical action, having accepted the gospel. A strange land. A strange language, a strange manner of living, all could be faced joyously in the sure knowledge that she had of the truth of the religion she had accepted. No hardship could be too great; no poverty too severe but what she could endure if only her two beloved sons might have their opportunity in the Church with which she was affiliated.

To our Church membership, made up of the converts from many lands, this book will come as a peculiar testament, reviving the great stories of their ancestors, who likewise "gathered" to Zion that they might enjoy the blessings of the restored gospel.

This book was first issued privately by Dr. Widsøe and distributed to his family and close friends. At the insistence of those who read it, he consented to have it republished. It is now available in a deluxe gift edition at a reasonable price. No Latter-day Saint can afford to miss the experience of reading *In the Gospel Net* by Dr. John A. Widsøe.—M. C. J.

## GOD IS MY FUEHRER

(Pastor Martin Niemöller. Philosophical Library & Alliance Book Corporation, New York. 1941. 294 pages. \$2.75.)

**T**HIS volume is a translation of the last twenty-eight sermons of Pastor Martin Niemöller, vicar of Berlin-Dahlem, which sermons were delivered from October 25,

1936, to June 27, 1937—after which he was tried by a National Socialist People's Tribunal, and by that court set free—but no more did he enjoy that freedom, for, as recorded by Thomas Mann, "the gestapo arrested him again at the back door of the courthouse and he was taken to a concentration camp by special personal order of the fuhrer." Niemöller was a naval officer before he was called to the pulpit. His loyalty to Germany would seem to be above question—but he made the mistake of repeatedly declaring his obligation to God and his people and his conscience

rather than accept the "new gods" and the "new order where matters of conscience were concerned." He knew that the secret police were attending his services. He referred to their presence in his sermons. That his friends had repeatedly warned him of the consequences of this course is evident from his utterance made in his next to last sermon:

"Brothers and sisters . . . it has come to this; we are being accosted on all sides, by statesmen as well as by 'the man in the street,' who tell us: Do not speak so loudly or you will land in. (Continued on p. 580)

## NOW READY! M.I.A. Reading Course Books for 1942-43 Season

Executive .....	<b>In The Gospel Net</b> .....	\$1.25
	by John A. Widsøe	
Special Interest .....	<b>Gospel Standards</b> .....	2.25
	by President Heber J. Grant	
M Men—Gleaners (Joint) .....	<b>I Dare You</b> .....	1.25
	by William H. Danforth	
M Men .....	<b>Missionary Experiences</b> .....	1.00
	Edited by Preston Nibley	
Gleaners .....	<b>Elizabeth, England's Modern Queen</b> .....	2.00
	by Cornelia Spencer	
Explorers .....	<b>Missionary Experiences</b> .....	1.00
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Scouts .....	<b>Lincoln</b> .....	1.00
	by Lucy Foster Madison	
Bee-Hive Girls .....	<b>Clara Barton</b> .....	1.50
	by Mildred Mastin Pace	

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# OUR GREATEST MENACE IN THIS WAR

DRINK AND THE FALL OF NATIONS IS HISTORY'S LESSON FOR AMERICA.

By  
**CHARLES S. LONGACRE**  
*Secretary, American Temperance Society*

(Reprinted by permission from  
"Signs of the Times")

THERE never has been a greater menace to civilization and the cause of righteousness than the slavery and wretchedness imposed upon humanity by the liquor traffic. There never has been a land nor an age in which people have not felt the merciless grip of its fetters. It has broken more homes, saddened more hearts, impoverished more families, provoked more quarrels, fostered more fights, wrecked more lives, blasted more hopes and reputations, committed more crimes, lost more wars, and ruined more nations than any other evil agency in this world.

An eminent statesman aptly summed up the evil effects of the liquor traffic when he said, "It is the sum of all villainies, the father of all crime, the mother of all abominations, the curse of all curses, the devil's best friend and God's worst enemy."

History testifies that drink has been one of the chief causes of the downfall of nations.

Everybody knows how Babylon was overthrown—how Belshazzar made a great feast to a thousand of his lords, "and drank wine before the thousand"; how "they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone"; and how that very night Belshazzar the king of the Chaldeans was slain, "and Darius the Median took the kingdom." That night of revelry and debauchery in Babylon "was the night of doom. . . . The drunken Babylonians fled in all directions. . . . The dawn found the

victorious Persian in complete possession of the city."<sup>1</sup>

Alexander the Great and his Macedonian soldiers were at first invincible. But after Alexander had conquered the world, he was himself conquered by the wine cup. He abandoned himself to drink. At the age of thirty-two he was master of the world, but a slave to alcohol. A few months after he had reached the peak of his conquests, he was invited to a bacchanalian carousal. "There," says Plutarch, "he drank all that night and the next day, till at last he found a fever coming upon him." Thus died the mighty conqueror in a drunken debauch.

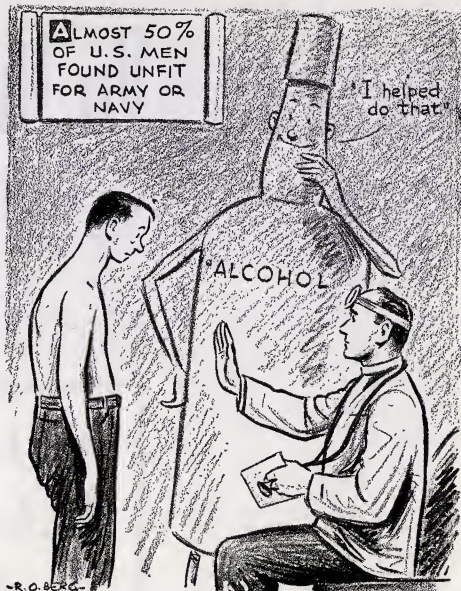
THE Romans made themselves masters of the world through abstemious habits, industry, and sobriety. Both Julius and Augustus Cæsar led a comparatively simple life. Their "banquets" and "tables were never the scene of boisterous revelry and drunkenness." However, most of the succeeding Roman emperors were given to "gluttony and drunkenness," and the last three hundred years of the Roman Empire were devoted to "frivolity, pleasure, and dissipation." Of the closing days of the Empire, the historian says: "Rome was now effeminated and debauched. . . . And so high had risen the vices of corruption and

dissipation, that the people were no longer capable of any heroic indignation on account of the vices of their sovereigns."<sup>2</sup>

The Western Empire of Rome was overthrown at the hands of the barbarians of the north because the Romans had become so debauched through intoxication and profligacy that they were incapable of defending themselves. They cared for nought save pleasure and drink. "The colossal fabric planted of old time by the patrician fathers, strengthened and made great amid the bloody struggles of the Republic, transformed by the genius of Julius Cæsar, and disgraced and degraded by the licentiousness of the later emperors, fell prostrate in the dust and expired."<sup>3</sup>

On Christmas night, 1776, General Washington, knowing that Colonel Rahl and his mercenary Hessian soldiers would, as customary, give themselves over to feasting and drunkenness in their barracks at Trenton and so be off guard in the early hours of the morning, decided to make his attack with a handful of American soldiers, and won a historic victory for the cause of freedom.

The battle of Waterloo on June 18, 1815, was lost by Napoleon because  
(Concluded on page 588)



<sup>1</sup>John C. Ridpath, *History of the World*, chapter 25.  
<sup>2</sup>*Ibid.*, chapter 62.

<sup>3</sup>*Ibid.*, chapter 64.  
<sup>4</sup>*Ibid.*, chapter 66.



# The Church Moves On

## New Expiration Date On Temple Recommendations

TEMPLE recommends issued to cover the period from January 1 to June 30, 1942, will be extended to run through September 30, 1942, it was announced by the First Presidency on July 2.

All recommends thereafter will expire on March 31, or September 30. This action has been taken to relieve bishops and branch presidents of the burden of having to issue temple recommends on the first of the year when tithing and other records must be closed.

## M. I. A. Assembly Program is Changed

A CHANGE in the plan for the holding of the M. I. A. assembly services on Tuesday evenings is announced by the general boards as follows:

... We are recommending that this [assembly] period occur during the last half hour of the evening session, from 8:30 to 9:00 p. m. rather than from 7:40 to 8:10 p. m. as heretofore.

After the opening exercises all departments will go to their several classrooms for manual work, continuing until 8:25. On the first and third Tuesdays of each month they will reassemble at 8:30 for a program similar to those heretofore furnished.

On the second Tuesday they will remain in their classrooms for recreational activities pertaining to their own groups; these will be outlined in each department manual.

On the fourth Tuesday all groups will reassemble at 8:30 for a social hour consisting of dancing, games, or other features. On this evening the sessions may continue until 9:30.

## Authorities Note Birthdates

TWO members of the First Presidency of the Church will mark the dates of their birth during the month of September, and *The Improvement Era* wishes them many happy returns of the day.

President J. Reuben Clark, Jr., will celebrate his seventy-first birthday on September 1. Formerly United States Ambassador to Mexico, and one-time Under-Secretary of State, he was sustained as second counselor in the First Presidency, April 6, 1933. Eighteen months later, in October, 1934, he was ordained an apostle and became the first counselor in the First Presidency.

President David O. McKay will note his sixty-ninth birthday on September 8. He was ordained an apostle April 9, 1906, and became the second counselor in the First Presidency in October, 1934. He is a former general superintendent of the Deseret Sunday School Union.

## Tabernacle Choir Begins Fourteenth Radio Year

THE weekly nationwide broadcast of the Tabernacle Choir and Organ began its fourteenth year on the air

## CAUTION AGAINST UNNECESSARY REQUESTS FOR BIRTH CERTIFICATES

BECAUSE the applicants for defense jobs and for military appointments are in most cases required to secure certificates of birth, the office of the Church Historian has for many months been burdened with an overwhelming number of requests for birth certificates. Because of this unprecedented demand, and because of the limited help available for this purpose, members of the Church are therefore asked not to request birth certificates from the Historian's Office except in case of urgent necessity.

with the presentation of its six hundred seventy-ninth program, July 19, according to Elder Richard L. Evans of the First Council of the Seventy, who for all but the first ten months of the broadcast's existence, has been producer-announcer of the famed program.

The choir, older than the present tabernacle, has been broadcasting over national radio chains since 1929.

## New Mexican Mission President Called

BISHOP ARWELL LEE PIERCE of the El Paso (Texas) Ward, Mount Graham Stake, and his wife, Mary D. Pierce, were set apart August 13, by the First Presidency to preside over the Mexican Mission of the Church with headquarters in Mexico City.

They succeed President and Mrs. A. Lorenzo Anderson.

President Pierce was born in Glenwood, Sevier County, but at eight years of age was taken to Mexico where his family were called to colonize.

He served as a missionary in the Mexican Mission from 1904 to 1906.

He made his home in El Paso from 1912 to the present time, and organized

the first Sunday School of the Church in that city. He was a member of the first branch presidency there, and later was made branch president.

For a brief time he was a member of the Juez Stake Presidency. When the El Paso Ward was created in 1918, he was selected as the first bishop, a position he held until he was called to the presidency of the Mexican Mission.

President Pierce is acquainted with many of the leading officials of Mexico as well as the mission and many of its members.

## "In The Gospel Net" Comes From The Press

THE first copies of *In The Gospel Net*, a 141-page book by Dr. John A. Widtsoe of the Council of the Twelve, came from the press July 23. *The Improvement Era* is the publisher of this story, which was first published privately by Dr. Widtsoe for circulation among his friends and family, but which was later adopted as an M. I. A. reading course for the year 1942-43, and republished for general distribution.

## Primary Issues New Lesson Material

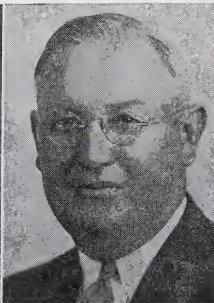
NEW lesson bulletins, classbooks, logs, class designations, and a new project will be used by one hundred thirty thousand Primary Association officers, teachers, and members in the 1942-43 season, beginning in September.

Instead of the first class being designated as the Beginners, it is now to be known as Group One and includes children four and five years of age. The next class, Group Two, includes children six years of age. The Zion's Boys and Girls, which formerly was a one year group, is now to be for two years. The nine, ten, and eleven-year-old boys and girls will continue to be Trail Builders and Home Builders, with three year lesson courses planned for each group.

The new project of the Primary As-



A. LORENZO ANDERSON



ARWELL LEE PIERCE

sociation is "I will not talk in Church. I will go to Sacrament meetings." The theme of all lessons will be the Articles of Faith.

### Sunday School Urges Building Ward Libraries

THE general board of the Sunday School has recently advised that each ward create a library where the standard works of the Church, other Church books, pictures, and maps to aid in the preparation and presentation of lessons may be kept for the use of the ward. The library committee of the general board has prepared a brochure listing enrichment books, maps, and charts, for each course in each department. Copies of this pamphlet may be obtained without cost at the offices of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City.

### Dr. Asper Plays In Mexico City

DR. FRANK W. ASPER, organist at the Salt Lake Tabernacle, gave a series of five concerts, three at the famed Metropolitan Cathedral, in Mexico City, during the month of August, sponsored by the *Sociedad de Musica de Camara*.

He also gave recitals at the famous church, Our Lady of Guadalupe, and in the cathedral in the city of Guadalajara.

### New Radio Series Begun

A new type of Church radio program, a series of round table discussions, began on KSL on Sunday, July 19, at 9:15 p. m., M. W. T. They take the place of the *Fulness of Times*, the dramatic historical series that has proved very popular during the foregoing thirty-nine weeks.

### American Liberty Ship Christened "Brigham Young"

BRIGHAM YOUNG, an American Liberty ship slid down the ways of the Wilmington, California, August 17, after it had been christened by Mrs. Emma Lucy Gates Bowen, a granddaughter of President Brigham Young, and wife of Elder Albert E. Bowen of the Council of the Twelve.

Miss Anne Richards, daughter of Elder and Mrs. Preston Richards, and a descendant of the Young family, was the maid of honor at the launching.

This class of Liberty ships is being named after prominent Americans.

### Clean-up of Buildings is Requested

BISHOPS are requested by the Church beautification committee to begin a thorough check of all Church property, repairing all buildings in need of repair, and turning all excess salvage over to the government.

### Ogden Second Ward Unveils Cumorah Mural

ON June 21 an oil painting of the Hill Cumorah by J. M. Stewart, Jr., was unveiled in the chapel of the Ogden Second Ward, Weber Stake. The evening sacrament service was built around the history and the coming forth of the Book of Mormon. (See photograph, lower left)

Several of the other wards in Ogden have paintings done by Elder Stewart, who was born in Philadelphia in 1890.

### Relief Society Memorial Campanile Plaques Designed

AVARD FAIRBANKS, Utah sculptor, has completed the plaques to be used in the Nauvoo Temple Bell Campanile, to be erected on Temple Square commemorating the Relief Society centennial, which took place last March 17.

Coincident with the announcement from Mr. Fairbanks was the decision by the General Authorities that the completion of the campanile will be postponed until the war emergency is passed. This is felt to be in harmony with the government's war program, although the project was begun and all materials for the monument were obtained before the building restrictions were announced.

### War Fails to Stop Old World Missions

DISTRICT conferences and other functions of the Swedish Mission have been conducted as usual, says the mission historical record for the twelve months ending in April, and received in late July. The annual report was sent

by Elder C. Fritz Johansson, acting mission president.

R. Simond, district president of the French-Swiss district, with headquarters at Neuchatel, reported a successful conference held May 3, in Lausanne, which was climaxed by a recreational evening attended by more than one hundred persons.

Abraham Hindonian, acting president of the Palestine-Syrian Mission, reported that members were in good condition, but the shortage of food was growing acute. He made a special plea that the Saints remember the membership of that mission in their prayers.

A similar report has been received from the British Mission, where Elder Andre K. Anastasiou is acting mission president. Details which would be objectionable to the censors had been omitted from all reports.

### Canadian Branch Dedicates Chapel

THE Hamilton Branch chapel of the Canadian Mission was dedicated June 17, by Elder Joseph Fielding Smith of the Council of the Twelve.

Two years ago the property was purchased with the idea that the old house would be torn down and a chapel erected. In the spring of 1942, when the plans of the new chapel had been completed and enough money saved to start the building, the Canadian government would not issue a priority permit for the needed building materials.

It was suggested by one of the missionaries that the old house, standing



CANADIAN MISSION CHAPEL

on the property, be remodeled. This work was begun on March 21. Night and day the members of the branch and the missionaries worked, putting in new windows, plastering, painting, landscaping the grounds, scarcely finishing the work in time for the dedication.

The Hamilton Branch is one of the oldest branches in the Canadian Mission. At present it is presided over by Branch President Alva O. Jones and Victor Brown and William Ayers, counselors.—Reported by Elder Floyd Johnson.

### 'Y' President Cites Trends in Education

TOTAL war is compelling major changes in higher education, Dr. Franklin S. Harris, president of Brigham Young University, reported recent after returning from California.



HILL  
CUMORAH

BY  
J. M.  
STEWART,  
JR.



where he studied the place of college in the war.

Brigham Young University has been allotted a quota of eight hundred one enlistments in the new reserve officers' program, in which army, navy, marine corps, and coast guard have joined.

### Writers Convene On B. Y. U. Campus

Utah has a great past which may be a guide to the American future. It is up to Utah writers to make this ideal come true. . . .

The grand adventure of Mormonism needs to be told to relieve the world of illusion.

So said Dr. Harry A. Overstreet, one of the principal speakers at the seventh annual "roundup" of the League of Utah Writers, held in the Joseph Smith Memorial Building on Brigham Young University campus July 11 and 12.

### Bishops, Presiding Elders, Appointed

St. Charles Ward, Bear Lake Stake, James N. Transtrum succeeds L. Burdette Pugmire.

Otto Ward, Big Horn Stake, Delbert D. Jones succeeds Albert D. Wardell.

Kanesville Ward, Lake View Stake, Rollin P. Green succeeds John D. Pettersen.

East Orange Ward, New York Stake, Oliver Wendell Hyde succeeds Veron Thomaner.

Bay Ridge Branch, New York Stake, James R. Chamberlain succeeds Robert E. Feinsner.

Pittsburg Branch, Oakland Stake, J. H. Kirby succeeds Francis Mellor.

Tropic Ward, Panguitch Stake, J. Oral Christensen succeeds Samuel Pollock.

Twenty-fifth Ward, Pioneer Stake, Edwin Owens succeeds Arthur A. Glaus.

Olympia Ward, Seattle Stake, Vincent Flake succeeds Denzel L. Gifford.

Tacoma Central Ward, Seattle Stake, James N. Milligan succeeds Elvin E. Evans.

Whitewater Ward, Southern Arizona Stake, W. L. Nelson succeeds L. I. Dillman.

Jackson Ward, Teton Stake, James M. Robertson succeeds Thornton R. Richardson.

Washington Ward, Washington Stake, Harold G. Clark succeeds Edgar B. Brosard.

Vale Ward, Weiser Stake, Francis Nephi Grigg succeeds George W. Palmer.

Nyssa Ward, Weiser Stake, Arval Lester Child succeeds Duwayne L. Anderson.

### Stakes Receive New Presidencies

PRESIDENT WAYLAND R. WIGHTMAN and counselors George Albert Cheever and S. Roland Lindsay were released from the Nebo Stake presidency June 21. George F. Christensen was appointed president with Henry G. Lundell and George I. Spencer as counselors.

President Douglas M. Todd, Jr., and counselors Gilbert R. Pulsipher and Alexander H. Yeates were released June 28, from the presidency of the Denver Stake. Edward E. Drury, Jr., was selected as stake president with

John Henry Vanderburg and Thomas H. Butterfield as counselors.

N. Russel Tanner succeeded Frank C. Simmons as first counselor in the Weber Stake presidency March 22.

### Bishop Harris Dies

WE are informed by the Presiding Bishop's office that Bishop Lorenzo M. Harris of the McCammon Ward of the Portneuf (Idaho) Stake, died in June. He had served as bishop for about five years. At this writing his successor has not been appointed.

### Those Who Have Passed Away

George C. Riser, ninety-three, second male child born in Salt Lake City, and Indian fighter in the Black Hawk Indian war near Sanpete in 1866, died in Salt Lake City, July 27.

Michael Jensen, ninety-seven, pioneer of 1856, and veteran Indian fighter, died at Gunnison, Utah, July 27.

Bessie Clawson Hughes, sixty-three, a sister of President Rudger Clawson of the Council of the Twelve and a granddaughter of Brigham Young, died July 31, at San Francisco.

William T. Owen, Jr., sixty-seven, former counselor in the Panguitch Stake presidency for nearly twenty years, and former state senator died July 30, in Panguitch.

### Ward, Branch Changes

THE name of the West Compton Ward, of the Long Beach Stake, was changed on July 2, to the Compton Center Ward.

The San Rafael Independent Branch of the San Francisco Stake was transferred to the Northern California Mission June 7.

### Justice Sutherland Dies

GEORGE SUTHERLAND, only Utahn to serve on the bench of the United States Supreme Court, died in Stockbridge, Mass., July 18. He was eighty years old.

Justice Sutherland was brought by his parents to Utah from his native England when he was eighteen months old. He attended Brigham Young Academy (now University) at Provo, Utah, and the University of Michigan. He was a member of the Utah State Constitution convention, and later served two terms in the United States Senate. He was appointed to the Supreme Court by President Harding in 1922, being the first justice of foreign birth to serve since 1794. He retired from the Court in 1938. Brigham Young University conferred upon him the honorary degree of doctor of laws, in 1940. He had received honorary degrees of doctor of laws from Columbia, Michigan, and George Washington Universities during his lifetime.

The judicial robe of the late Supreme Court Justice George Sutherland will be presented to Brigham Young University, his alma mater. Having understood that the university would like to have a memento of him, he expressed to Mrs. Sutherland some time before his death his desire to offer the robe. Mrs. Sutherland has offered it to the university.

### Missionaries Released in June, 1942, and Others Not Previously Reported

California: Ronald Edwin Allred, Fairview, Wyoming; Charles P. Brizze, Rex.

(Continued on page 586)

## "DESERET NEWS TROUBADOURS" MAKE HISTORY

By Harold H. Jensen

MUSIC has always played an important part in any activity of the Church of Jesus Christ of Latter-day Saints but it is singular for newspapermen to form a male chorus. Saying it

with music has been the work of the "TNT" Male Chorus which stands for "The News Troubadours," composed entirely of men working for *The Deseret News*. (Concluded on page 604)



Personnel of "The Deseret News" Troubadours: Front row, Charles E. Rose, Elwood D. Penrose, Adolph Locher, Don Priestley, conductor, Miss Bessie Murr, accompanist, Robert H. Pattillo, Donald G. Poulsen and Bert Gambell; second row, Harold McFarlane, Homer Duncan, Ken Bourne, president, Fred M. Reese, Raymond K. Williams, H. Ralph Rich, Earl Green, Ralph H. Dawson, and Leo Young; third row, Bert O. Glass, Werner H. Rosenberg, organist, Charles D. Hunt, Harold Zink, David C. Carlson, J. Arthur Forslund, LeRoy DeKorver, Alfred C. Swift; fourth row, C. L. Eddy, Walter C. Brey, Levi B. Thorup, E. William Benson, Glen T. McMillan, Harold H. Jensen, Gordon D. Priestley, James R. Kennard, Frank Winn, and Alex McMaster. Wilford Craven, assistant conductor, Albert Mackintosh, and Conrad B. Harrison, vice president, were not present when the picture was taken.

# Editorial

## "The Strategy of Truth"

THERE is an old word that has come again into daily prominence which often implies some deception or artifice, but which does not necessarily carry with it such implication. The word is "strategy."

We hear of the strategy of warfare, the strategy of propaganda, and the strategy of achieving all manner of ends, often by deceptive means. But the most effective strategy is the oldest strategy known to man. It had no beginning and shall have no end. Expressed in one of the coined phrases of the day, it is "the strategy of truth," and there is no other strategy that can long withstand it.

The strategy of falsehood, so widely used in so many places, has one great weakness, which always causes its downfall, and that fatal weakness is that every falsehood must continually be explained by other falsehoods. If any man or a group of men set about to establish one lie, they must quickly manufacture other lies to support it, and soon the whole fabricated pattern becomes so complicated that discrepancies appear faster than explanations can be made, and the whole business falls with its own weight.

To the persistent question—"What can we believe?" there is only one answer: the only thing that we can believe permanently is truth. For the same reason that our generation cannot follow a man who still proclaims that the world is flat, just so no enlightened generation of people can long believe anything which does not check with all of the other known facts of the day and all of the other known laws and realities of the universe.

Falsehood and error are believed only by the misinformed, and ultimately they, too, will know the truth, and so any man or any generation that wants to protect itself against ultimate breakdown must lay its plans upon the strategy of truth—all of which brings to mind the eloquent utterance from the Psalms: "Let the lying lips be put to silence."

There never was and never will be a man smart enough to support any falsehood permanently, no matter how well conceived his strategy nor how ably he brings other fabrications to its support. The strategy of truth is the only strategy that may be trusted for ultimate results.—R. L. E.

## Schooling

WITH school bells again summoning young folk within four walls, all of us begin to think seriously of the lessoning that we ourselves need during the coming months. We are adjusting to situations which last year seemed unthinkable. Restrictions that a year ago would have been non-acceptable are now being borne.

Even so, our schooling from now on will be more disciplinary. The external equipment for learning will be increasingly lessened. The responsibility for the course of study will devolve more and more on ourselves. We would be wise to investigate the curriculum and analyze ourselves in relation to it.

Certain qualities of mind and character need to be reemphasized in these days of testing. Among the first of these qualities must be a sense of balance. Sometimes in critical situations, unwise persons feel that they may do anything that they "can get by with." Nothing could be farther from the truth. Rather, because serious times confront us, we should consider more minutely and weigh more accurately our every action. Faced with eternity, we dare not quibble over temporal appetites or desires. The placing of first things first will solve many of what would otherwise prove discomforts.

In keeping this sense of balance, we shall place the right values on essentials. Family life will assume new importance in this emphasis. As members of family groups, we shall find renewed pleasure in those activities and pleasures wherein every member of the family can find joyous participation in a democratic way. As members of communities, we shall find neighborhood pleasures and satisfactions closer at home. In learning to enjoy people near-by, we shall lay foundations which will ultimately bear fruit in wider neighborliness.

Moreover, in keeping a sense of balance, we shall feel the necessity of developing our minds through a study of worthwhile things. We shall not fly to the movies as a way of escape; we shall choose carefully those pictures which will give us a wholesome point of view. We shall read only those books which will offer constructive ways of life. We shall discriminate in the type of radio program to which we and our families listen. In these ways, and many others which we discover for ourselves, we shall make ourselves more nearly worthy of having been created in the image of our Eternal Father.

We shall also maintain in our days of schooling a saving sense of humor. This is not a brittle, tinny humor, but the solid, deep-toned humor which makes us know that in spite of bad conditions which prevail, right will eventually win its true position. Humor will give us an assurance that justice will ultimately be established among the peoples of the earth.

Most important of all, in the days of our schooling, we shall put down as the foremost of the lessons to be diligently studied and reviewed that there is an all-wise Father who sorrows in the mistakes of His children and who labors endlessly that they may correct their errors and win for themselves eternal salvation.—M. C. J.



# EVIDENCES AND RECONCILIATIONS

## *lv. Why Are the Latter-day Saints a Peculiar People?*

IN looks, clothes, language, education, business pursuits, and the ordinary social practices, Mormons are like other people. When the term "peculiar" is applied to us, reference is made to our religious beliefs, and our practices based upon those beliefs—matters which are wholly of a personal nature, but in which we differ from other Christian creeds and churches.

These differences are vital, and cannot be denied. They will make us a peculiar people until the world comes to a unity of faith. We do not flaunt our differences before our friends of other faiths. Neither do we try to hide them. We are proud of them, for they are founded in truth, and truth is our dearest possession. We know, moreover, that if our uniqueness were everywhere followed, peace would again descend upon the earth.

The peculiarities of the Latter-day Saints fall under five main heads:

First. The Church claims without reservation that it was founded by direct revelation from God. The Father and the Son through personal appearance to Joseph Smith initiated the work that led to the organization of the Church. By this appearance, God was shown to be in the form of a man who spoke with his own voice to the young Prophet, and instructed him. In an age when most men believe that God is an ethereal essence, bodiless and formless, who long since has ceased to speak to man, this claim of the Church is really its foremost peculiarity. This difference is emphasized in the further claim that heavenly beings, men who had lived on earth, had died, and then had been resurrected, gave Joseph Smith further instruction and guidance in the work he was called to perform. This intimate connection between the seen and the unseen world is in some respects strange to the Christian world, and makes of us a peculiar people.

Second. A most formidable difference lies in the claim that the Restored Church, patterned precisely after the Primitive Church of Christ, is the one official instrument through which the Lord works out on earth His plan of salvation for the children of men. The mission of the Church of Christ is to establish the kingdom of God on earth. To do this, the necessary power to perform with authority the ordinances of the kingdom is required. This has been given the Church. The Holy Priesthood has been bestowed upon it by the ancient worthies who held it when the Church was undefiled. Since apostasy from the Primitive Church has occurred, and all other Christian churches lack the authority of the Priesthood, all who desire to enter the kingdom of God must come within the

confines of the Restored Church of Christ. It is the Lord's authoritative Church. Under such conditions the destiny of the Church is secure. The Lord is always victorious; so will His Church be.

To those of other faiths, these seem daring claims, but only such a faith gives courage and stability to the members of the Church. In the face of such faith fear of the future vanishes, if we but seek earnestly to carry out the purposes of the Lord.

Third. The body of doctrine or beliefs of the Church is a distinguishing difference. The Church is the custodian of the gospel of Jesus Christ—the fulness of it. A principle of truth here, another there, characterizes the Christian churches. The true Church is not content unless it possesses the complete truth of the gospel. It claims to possess all the principles of the plan of salvation. Therefore, it accepts principles rejected or ignored by many or all other churches.

Note some of these beliefs foreign to most modern Christian churches: God is the Father of our spirits. We lived with Him before we came on earth. Under His divine plan these pre-existent spirits have been clothed with bodies on earth. He watches over His earthly children; and when occasion arises He may speak to His children through the Holy Spirit, by messengers, or by His very voice. The Church is guided by the Lord through continuous revelation. The God who spoke to His ancient Church has the power to speak and does speak to His authorized servants today. Such old doctrines are new to the churches of today.

The doctrine of graded salvation, based upon our works; eternal progression in the hereafter; and salvation for the dead by the vicarious service of the living are as an unknown language to the churches of today. That the body is a sacred house of the spirit which must be kept free from all contamination or that the law of cause and effect is operative in the spiritual world; or that the children of men are literally the children of God and that therefore, mankind forms a real and genuine brotherhood, does not seem to have dawned upon the minds of today's religious thinkers. Yet these and many other truths, belonging to the complete gospel of Jesus Christ, are really age old. But since they have been rejected or forgotten, they make us who accept them seem different. In such a larger and more complete knowledge we rejoice.

Fourth. Even more peculiar to the thoughtless crowds of the day, is the Mormon insistence that using truth is just as important as knowing truth; that "faith without works is dead." Every act of life should be influenced and directed by the laws of the gospel. The purpose of the plan of salvation should be the purpose, directly or indirectly, of every human undertaking. Life under the gospel can not be placed on one side, and our daily tasks made independent of the gospel on another. The gospel must be lived daily. It must be lived sincerely. Obedience to the Lord's law—whatever it may be—daily, steadily, always—is the true measure of success.

Certainly, many Christians try to obey the Lord's law, as they understand it. More do not. Hence, drunkenness, immorality, (Concluded on page 607)

CONDUCTED BY MARBA C. JOSEPHSON

## WHY MEAT GREASES MUST BE SAVED

**Y**ou may be able to save the lives of American soldiers, sailors, and marines — by simply saving the kitchen greases that are usually wasted.

Right now, the average American family wastes enough grease in a week to supply the nitroglycerin for a shell that will stop an enemy tank.

Experts say that four-fifths of the fat content of mutton and lamb is now being lost. Three-fifths of the fat of pork, half the fat of beef and veal, one-fourth of the fat of poultry are also wasted. And we can't afford to waste these precious fats. They are too sorely needed.

For, from meat fats we can get glycerin—and from glycerin is made nitroglycerin for the high explosives we and our allies must have.

Salvage experts agree that the quarter-pound to half-pound of animal fats that could be collected every week from each American family group would yield a net return from the whole nation of as much as a billion pounds a year. All this is now being wasted. And we cannot afford to waste even one ounce of it—not if we expect to be considered real Americans.

Let's think of that possible recovery of a billion pounds of animal fats that would be wasted in ordinary years. Let's put it in terms of the fighting equipment we must have in this time of national peril. Say those last words again—"national peril!"—and the figures will take on new meaning.

A pound of glycerin is made from ten pounds of the animal fats you save. With this pound of glycerin the ammunition plants make nearly two and one-half pounds of nitroglycerin, that destructive giant that can blast battleships from the ocean, tanks from the land and planes from the sky. Those ships and tanks and planes *must* be stopped or they will take from us the

STRAINING FATS INTO CLEAN TIN FOR STORING IN REFRIGERATOR.



free American way of life we love. We must save grease.

Every American housewife will accept it as her plain duty to follow the simple rules that will help her country win a war it can't afford to lose.

Collect the greases from cooked meats and gravies and soups—every ounce of it that is not actually eaten. Pour these greases through a cloth-covered sieve into spotlessly clean tin cans or other metal containers (not into glass jars) and store in your re-

frigerator until you have a full pound or more. Sell this grease to your neighborhood butcher.

Your butcher, and many thousands of other butchers will pass the collections of greases to the refiners, who in turn will send them to makers of ammunition and other war essentials.

The next time you are tempted to waste an ounce of grease that belongs to our country remember that the compass of every navy vessel floats in a bath of glycerin, that the recoil action

"I'LL TEACH YOU TO RUIN YOUR CLOTHES! I WORKED SO HARD TO GET THEM CLEAN!"

"OH, MOTHER! WASHING ISN'T NEAR THE CHORE IF YOU ALWAYS USE A LITTLE STARCH!"

OH, OH--JOHNNIE'S GOING TO "CATCH IT" AGAIN!

FOR EACH QUART OF STARCH:

1. ONE TABLESPOONFUL OF ME.
2. CREAM WITH A LITTLE COOL WATER.
3. ADD BOILING WATER WHILE STIRRING.

LOOK AT THEM! OH, WELL, THE DIRT WILL WASH RIGHT OUT--THANKS TO FAULTLESS STARCH!

...AND I MAKE CHILDREN'S CLOTHES WEAR LONGER, TOO--SO IMPORTANT TODAY!

MAKE ALL YOUR WASH LOOK Ab-so-lutely FAULTLESS

5¢-10¢-25¢ AT YOUR GROCER'S



of every big gun, and the mechanisms that release deadly depth charges cannot operate efficiently without glycerin. Remember that this same glycerin is used to make explosives for the fighting men of all the United Nations.

Remember all these things—and your conscience won't let you waste an ounce of grease.

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When one of the children has a birthday you can make a circus parade around the cake or around the edge of the table. Dip the feet of animal crackers into stiff frosting and stand on small sweet wafers. They can also be used as place cards.—Mrs. D. D., Oklahoma City, Oklahoma.

Instead of each individual's putting sugar on his cereal for breakfast, try putting about one-third less sugar than would ordinarily be used, into the pitcher of milk or cream to be used, and stir until dissolved. This method will also save time where there are small children in the family. Any left over, sweetened milk may be used in puddings, cakes, etc.—Mrs. W. A. M., Thatcher, Arizona.

## Here's How—

AN extra \$5.00! Who wouldn't want it? See details, right hand column, p. 581, and get busy!

## Sampler from the Past

(Concluded from page 569)

tendant problems brought out this sampler.

It had been willed this cousin by an elderly aunt who not long since had passed away and it had been in her possession for many years, carefully preserved but seldom seen. So far, it seems to be the only link by which we can further trace this particular branch of the family.

A valuable clue came to light in the name of the mother. Until this sampler revealed the name as Je-mima it was thought to have been Jerusha. The correct name of the mother with the birth dates of all the children is indeed a find.

Samplers are not too rare a thing in themselves. Of them, those carrying a genealogical tree or the family of the seamstress are more unusual.

Who can say why this mother and daughter recorded family vital records on this sampler which, so far as is now known, is the only link which connects the present with the past?

# CUT RISING FOOD COSTS WITH BORDEN'S PENNY BANQUETS



HERE'S YOUR ANSWER to rising food prices . . . BORDEN'S PENNY BANQUETS . . . seasonal folders that help you feed your family for 30¢ a serving or less!

FREE . . . 12 tested, low-cost menus . . . 12 recipes for satisfying dishes made with Borden's Evaporated Milk. That's the evaporated milk irradiated with sunshine Vitamin D, full of rich, full-bodied flavor. And Western-made.

To get your free folder: Send a penny postcard with your name and address plus the name and address of your grocer to: Borden's, 50 N. Main Street, Salt Lake City. Beat rising food prices without scrimping on meals!

**BORDEN'S  
EVAPORATED MILK**  
IRRADIATED WITH VITAMIN D

© Borden Co.



SO MANY women are asking about "sugarless" pastries today—you'll be interested in this thrifty recipe winner! You don't need a speck of sugar and only one egg to make these golden Honey Hermit cookies, suggested by Mrs. J. G. Thomas of Sacramento. Follow her tip and use Globe "A1" Flour for best results, and an extra saving.

### HONEY HERMITS



1 1/4 c. GLOBE "A1" FLOUR	1 egg
1/4 tsp. soda	1/2 c. honey
1/2 tsp. salt	1/4 c. melted shortening
1/2 tsp. cinnamon	1/2 c. chopped seeded raisins
1/2 tsp. nutmeg	1/2 c. chopped nuts

Sift flour, measure, add soda, salt, cinnamon and nutmeg. Beat egg until light, add honey, shortening, raisins and nuts. Add dry mixture, mixing thoroughly. Drop by teaspoon on greased cookie sheet. Bake in moderately hot oven (375 deg.) about 10 min.

Say "GLOBE A1" and save the difference!

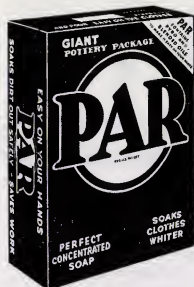
# PAR

## is no longer rationed

The interruption of Par Soap production caused by a fire which visited the plant last May, is now a thing of the past. Your grocer, and you, can again get this favorite granulated soap, and with it—

## Pottery in the new ivory hue

Colored pottery is out "for the duration," because colored glaze requires the use of tin oxide. The new Ivory pottery is genuine Parma pottery, in the same familiar, pleasing design, harmonizing perfectly with any or all colors. Again . . . ask your grocer for Par



## IN USE For OVER FIFTY YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

## Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

Send your boy in the Service an  
**IMPROVEMENT**  
**ERA** subscription  
12 issues—\$2.00

## Cooks' Corner

By Josephine B. Nichols

### Whole Wheat Caramel Coconut Cake

- $\frac{1}{2}$  cup shortening
- $\frac{1}{2}$  cup brown sugar
- 2 egg yolks
- $\frac{1}{2}$  teaspoon salt
- 1 tablespoon vanilla
- $\frac{1}{2}$  teaspoon soda
- 2 teaspoon baking powder
- 2 cups whole wheat flour
- 1 cup milk
- 1 tablespoon lemon juice added to milk
- 2 egg whites

Combine shortening, salt, and vanilla. Add sugar gradually, and cream until light and fluffy. Add beaten egg yolks, and mix thoroughly, sift flour, baking powder, and soda together. Add small amount of flour to creamed mixture, alternately with milk, beating after each addition until smooth. Beat egg whites until stiff and fold carefully into mixture until well blended. Pour batter into two well greased eight-inch layer pans. Bake 350° F. for forty-five minutes.

While still warm spread with the following frosting.

### Caramel Coconut Frosting

- 1 cup brown sugar
- $\frac{1}{2}$  cup cream
- 1 cup coconut
- 2 tablespoons butter

Boil sugar and cream to soft ball stage, add butter, stir until thick enough to spread, put on cake, sprinkle with coconut, place under broiler until golden brown.

Sift flour with baking powder and salt. Cut in fat until mixture is as fine as corn meal. Combine beaten egg and peach syrup and add to flour mixture, mixing until a soft dough is formed. Spread dough over peaches. Bake in hot oven (425° F.) twenty-five minutes. Serve with cream.

### Luncheon Salad

- 2 7-ounce cans tuna fish
- 1 cup diced cucumber
- 1 cup chopped celery
- $\frac{1}{2}$  cup chopped green pepper
- $\frac{1}{2}$  tablespoons grated onion
- $\frac{1}{2}$  teaspoon salt
- 1 package lime flavored gelatin
- 1 cup boiling water

## On the Book Rack

(Continued from page 571)

prison. Pray do not speak so plainly: surely you can also say all that in a more obscure fashion.' Brothers and sisters, we are *not* allowed to put our light under a bushel: if we do so, we are disobedient; but we have received our commission from Him who is the light of the world. . . .

"He that fineth his life shall lose it: and he that loseth his life for my sake shall find it. . . . I must speak thus once again today, for perhaps I shall no longer be able to do so next Sunday: I have to tell you that today once again as plainly as I can, for who knows what next Sunday may bring forth? But it is our *duty* to speak. As long as there are those to speak with this kind of courage, in the face of death—or worse—freedom will never be a dead issue in any land—not even where men are held in slavery for the moment.—R. L. E.

- $\frac{2}{3}$  cup cold water
- $\frac{1}{3}$  cup vinegar

Drain oil from tuna fish and flake. Add chopped drained vegetables and salt. Thoroughly dissolve lime gelatin in one cup of boiling water, add cold water and vinegar. Cool until mixture begins to congeal, then add fish and vegetable mixture. Pour into individual molds and chill until firm. Unmold on lettuce leaf and garnish with tomato wedges and mayonnaise dressing.

### Peanut Butter Cookies

- $\frac{1}{2}$  cup shortening
- $\frac{1}{4}$  cup honey
- $\frac{1}{2}$  cup peanut butter
- 1 egg
- $3\frac{1}{2}$  cups cake flour
- 1 teaspoon soda

Combine fat, honey, and peanut butter, mix well. Add beaten egg and mix thoroughly. Sift flour with baking powder, add to first mixture, blending well. Pinch off small ball of dough and place on greased baking sheet, flatten with fork. Bake in moderately slow oven (325° F.) ten to fifteen minutes.

### Frankfurter Macaroni Loaf

- 2 cups macaroni
- 2 cups grated American cheese
- 2 eggs
- 1 cup milk
- 2 teaspoons salt
- 6 large frankfurters

Cook macaroni in boiling salted water for twenty minutes. Drain and combine with cheese, milk, beaten eggs and salt. Put a layer in the bottom of well buttered loaf pan. Lay half of the frankfurters on top lengthwise of pan. Add another layer of macaroni mixture, then rest of frankfurters, topping with rest of macaroni. Bake in (350° F.) oven for one hour or until solid.

Turn out onto platter and garnish with tomato wedges and slices of cucumbers.

### Peach Cobbler

- $1\frac{1}{2}$  cups sliced peaches
- $\frac{1}{4}$  cup sugar
- 1 tablespoon lemon juice
- $1\frac{1}{2}$  cups sifted flour
- $\frac{1}{2}$  teaspoon baking powder
- $\frac{1}{2}$  teaspoon salt
- 2 tablespoons shortening
- 1 egg

Place peaches in a buttered eight-inch baking dish. Sprinkle with sugar and lemon juice.

## EASY TO BUILD MODELS OF FIGHTING PLANES OF THE UNITED NATIONS

(Doubleday, Doran, New York, 1942. 27 pages.)

THIS book with its push-out plane pieces which can be assembled is an invaluable book to have when children are well, and think what it can do for the harried mother when her children are forced to remain in bed with a cold. Sixteen models should be enough to assure absorbed interest on the part of any child old enough to assemble the pieces, which are clearly marked.—M. C. J.

### INNER SPRINGS

(Frances Lester Warner, Illustrated. Houghton-Mifflin Company, Boston. 1942. 189 pages. \$2.00.)

FRIENDLY books that introduce us to the happiness and security of family life (Concluded on page 602)



# NEW YORK—CRADLE OF MORMONISM

(Continued from page 567)

And from Hempstead, Long Island, came Phoebe Soper Pratt, wife of Parley P. Pratt. The Sopers, who came to Long Island not long after the Pilgrims landed at Plymouth, have been stalwarts in the Oceanside, Long Island, branch for a century. Walter and Gordon, the sons of the late "Uncle" Henry Soper, are carrying on the tradition of their forefathers. The Pratts are still a famous and a leading family in New York. There's Prattburg in Steuben County, Prattsville in Greene County, and Pratt Hollow in Madison County. The "King Sisters," nationally known radio stars, and nieces of Howard R. Driggs, are the great-granddaughters of Parley P. Pratt. It's a quarter of an hour by subway from where Parley preached to where his great-granddaughters formerly sang with Horace Heidt.

But there are too many of the early N. Y. members to tell of here. Hundreds of them, young and old, male and female, strong and weak, even as you and I.\*

**B**ROTHER UTAH'S 1938 Ford rolls over the huge George Washington Bridge at 177th Street, and up U. S. Highway 17. Some fifteen miles before Binghamton you're in thriving little Windsor, birthplace of Jedediah M. Grant. This is Broome County. (Remember the saying in the 128th Section of the Doctrine and Covenants that the voices of Peter, James, and John were heard on the Susquehanna between Harmony and Colesville, Broome County!) County Clerk Flook has old maps and deeds showing old Colesville was about three miles north of Onaquaga. David H. Burr's *Atlas* published in 1839 by Stone and Clark of Ithaca, has the following reference for the year 1829:

Colesville, acres 42,694; population 2,230; saw mills 22; grist mills 3; fulling mills 2; tanneries 4; carding mills 2.

But there is no Colesville now—though West Colesville and North Colesville still preserve the name.

H. P. Smith's history of Broome County, written in '85, says that Joseph Knight's farm was a little east of Ninevah, and that Mr. Knight had a carding mill above Center Village. H. P. Smith refers facetiously to Joseph Smith and particularly to the mischievous pranks of one George Collington, a youth of the community who was addicted to playing tricks on the

\*An elaborate chart and map of many other New York families has been prepared by the author and deposited in the Church Historian's office in Salt Lake City, youthful prophet. You are successful in locating the present George Collington, grandson of the original, and he with Alfred Fowler, the grandson of

William May, also a contemporary of the original Collington, point out to you the location of the Knight carding mill, and permit you to take their pictures. You also see the Colesville burying ground, with the old graves of Coles, Bennetts, Knoxes, Martins, Marshes, and others. Too, there's an old house still standing which was originally used as a meeting place.

The Susquehanna runs through Windsor, as stated before, the birthplace of President J. M. Grant, New York—Pennsylvania border, thence to Oakland (formerly Harmony). In Oakland still lives the Van Antwerp family, the descendants of Isaac Hales' sister. None of the Hales is living. The widow of L. E. Van Antwerp (who was Emma Smith's second cousin) receives you courteously and tells you about her late husband, who in 1936 gave a picture of Isaac Hales to the Church. In the cemetery is a pathetic little stone, dated 1829, marking the grave of Joseph's and Emma's first infant son. The wording on the stone is unusually clear, but you can't help thinking that this little stone has remained here bravely facing the elements during the trek to Kirtland, the flight to Missouri, the building of Nauvoo, the martyrdom of Joseph, and even the exodus to the west.

Northeast of Windsor some fifteen miles is Afton (until 1875 called South Bainbridge) in Chenango County. Here it was in 1827 that Joseph brought Emma Hale from Harmony to be united in marriage to her by Squire Tarbill. William Carr, the present seventy-five-year-old village clerk, tells you about the house in which the marriage occurred. The New York department of education has erected an appropriate marker in front. Mr. Carr tells you that Zene Tarbill, descendant of the original Squire, died only three or four years ago.

And it was up to South Bainbridge that the mob took Joseph after the miracle over Newell Knight, claiming Joseph was guilty of putting Colesville into an uproar. But the Bainbridge justice sent Joseph back to Colesville for trial, and he was released. One of the two men who defended Joseph before the Bainbridge justice was a Mr. John Reid, a non-member. Little did John Reid realize as he defended the youthful Joseph, that his own son, Amos Reid, half a century later would be appointed by the president of the United States as secretary and acting governor over the Mormon people in the territory of Utah. But no one here knows the Reids, though the old timers remember the Knight family.

It's surprising what distorted folklore exists here about Joseph and the Mormons after a hundred years. Elderly Henry Young and Mrs. Fisher of Nineveh tell you of the statements

(Continued on page 582)

## IDEAS

### From My Kitchen to Yours!

**PRESERVES JOIN THE "RESERVES"**  
Savory on sugar and butter? Tea Garden Preserves and Jellies can help you in many ways. For sandwiches. Crepe suzettes. Topping for puddings. With creamed cottage cheese for dessert. Tea Garden Preserves and Jellies are made from selected table fruits—just like real home-made.

*Idea! Strawberry Preserves Omelette. Grand for Breakfast!*



### "CHERRY-WRESTLING" IS OUT!

Tea Garden's new wide-mouth cherry bottle permits you to spear cherries as quick as you can say: "Tea Garden." Tea Garden Cherries are simmered 8 days in luscious maraschino syrup. They're big, crisp, juicy. And their exquisite flavor is tops.



*For Festive Freeze Tea Garden*

*Iced Drinks*

*Cherries in Ice Cubes*

### "DESSERTLESS" SUPPER!

Creamed chicken or chipped beef or ham, and waffles. A grand combination. Deluge the waffles with superb-tasting Tea Garden Drips to supply the sweets needed to top off the meal. And Tea Garden Drips, a syrup blend of delicately flavored sugars also add extra pleasure to breakfast hotcakes.

### ENTERTAINING WITHOUT A MAID

Limit to 12: Set a table and have fruit juice drink already icy cold in the refrigerator. Appoint one friend to pour. If you have an automatic refrigerator, freeze cubes of grape juice or ginger ale to drop into the fruit juice at the last minute. They are attractive to view, and as they melt add a delicious new flavor to the drink.

### TEA GARDEN

#### ASSORTED JELLY SANDWICHES

Tiny, cleverly shaped sandwiches made with cottage cheese and Tea Garden assorted jellies.

*Notes: The above is an idea from Tea Garden's 20-page booklet entitled "Entertaining without a maid." Write me for your copy.*

### WHAT'S YOUR IDEA?

Perhaps you have a novel way of serving Tea Garden delicacies. If the Improvement Era food editor judges it sufficiently new and different for this column, we will send you a \$5.00 merchandise order redeemable at your Tea Garden grocer. Mail idea with name and address of your Tea Garden grocer to me, c/o Tea Garden Products, San Francisco.



*Helen Thurston*  
YOUR TEA GARDEN HOSTESS

**PRESERVES** **JELLIES**  
**GRAPE JUICE** **TEA GARDEN QUALITY** **SYRUPS**  
**MARASCHINO** **CHERRIES**

**SWEET PICKLED AND BRANDIED FRUITS**

**SUCH A BIG DIFFERENCE IN QUALITY...**

**SUCH A LITTLE DIFFERENCE IN PRICE!**



**SAVES Cost  
of SUGAR!**

*That's Why  
Jelly Makers  
by the Thousands  
are Switching to*

**M. C. P. Powdered  
PECTIN**

Making jam and jelly the old-fashioned way is extravagant, because you "boil away" so much of your fruit or juice that you get fewer glasses. The M. C. P. PECTIN method, however, produces enough extra glasses to pay the cost of your sugar. Furthermore, the M. C. P. PECTIN method assures you perfect results, saves you time and work, and preserves the natural fruit and berry flavor in all jams and jellies.



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**THE  
Palace  
HOTEL**

Edmond A. Rieder  
General Manager

## NEW YORK—CRADLE OF MORMONISM

(Continued from page 581)

made by William Johnson, who was a boy here, when Joseph dwelt in these parts. They point out "Bible" Hill and assure you that the plates were taken from that hill. Even an official marker erected by the New York department of education on highway 41 in 1932, near little Cornell Creek, says that Joseph claimed to have dug up Book of Mormon plates half a mile up the creek —1½ miles from Afton (South Bainbridge).

Little Sanford in this section is the home of Nelson Whipple, the ancestor of the Whipples of Utah. You remember them back in Lehi, and you take a picture of Sanford under a light snowfall.

One thing that definitely impresses you after visiting with the Van Antwerps, the Collingstons, the Fowlers, the Carrs, the Pines, the Youngs, and others of the present generation in Harmony, Windsor, Sanford, and South Bainbridge, is that the day of their glory is departed. They tell you sadly of their great mills and virility of a century ago, but even as they are talking you can't help thinking of the progress of their erstwhile neighbors who went to Utah—the Smiths, the Grants, the Youngs, the Whipples, the Wells, and many others.

**B**ROTHER Utah is keeping his eyes straight ahead on smooth U. S. 17. There's a light early snow on the ground, and the smell of the earth is crisp and sweet. Broome County on the Susquehanna River averages 100 days of snowfall out of 365.

"Never knew *this* country could be like *this*," Utah admits. "Only 150 miles from New York, and except for the automobiles and concrete roads it's the same as a hundred years ago. Yellowstone River hasn't a thing on the Susquehanna. And seeing it from the rolling hills of Broome County, it brings back old memories."

You'd like to stay here longer and look up old records and newspaper accounts of the early days, and interview the whole third and fourth generation of those Broome County inhabitants who wanted no part of Mormonism. But time just won't permit, and you continue on to Binghamton.

At Binghamton you eat supper at Community Restaurant, famous all over New York. Some of the present members in New York City who like to reach Kirtland, Ohio, (on the outskirts of Cleveland) by auto in one day, leave the City about three a. m., breakfast in Binghamton, and eat supper at Kirtland. And in a plane it would be only a couple of hours! Rather different traveling from the way the Colesville Saints went to Kirtland over a hundred years ago.

By the time supper is over at Binghamton, the moon is shining on the

Susquehanna. At Owego you turn on Route 2, passing by Berkshire, where was born J. N. Goodale, later of Ogden. Then on to Ithaca (high above Cayuga's waters), home of Cornell University at the base of the Finger Lakes where many Utahns have attended college. From Ithaca came John Seamon, who settled at Morgan, Utah. Today the Finger Lakes region is a vacation land for New Yorkers. The lakes, (look at them on the map), of course, get their name because they resemble the fingers of an outstretched hand—Seneca and Cayuga being the largest. Much of early Church history centers around Seneca Lake. In this lake was held the second group of baptisms in the Church. In June, 1829, Hyrum Smith and David Whitmer were baptized here by Joseph, and John Whitmer was baptized by Oliver Cowdery. On Route 2, after a rest at Ithaca, you come to Ovid, birthplace of early members, Zebedee Coltrin and Samuel K. Gifford of Springville, Utah. Some thirty miles north of Ithaca you come to little Fayette. A service station man directs you to the Whitmer house, where the Church was organized. It doesn't take long to reach the classic pillared house where the six brethren met to organize the Church under the laws of New York. It's a clear, late, autumn morning, and you fancy you can almost visualize the people who dwelt here then—the twenty-four year-old Prophet, Emma, Hyrum, Oliver Cowdery, and the Whitmers, most of them young and bravely facing life. Fourteen full years were to elapse before the martyrdom at Carthage. On the nearby farms live the people who are the descendants of those of 1830. A hundred years makes little difference in the rolling hills and valleys of Seneca County. Oliver Cowdery's wife, one of the Whitmers, was a Fayette girl. But there's too much to contemplate. All too soon you must leave Fayette for Manchester. It's about thirty miles—roughly the distance from Salt Lake to American Fork. Manchester is like the other small New York villages. Some of the houses and churches are over a hundred years old. Breakfast at the little restaurant tastes good, and as you eat, you think of the famous Porter Rockwell who came from here. You mention that it seems odd a frontiersman like Porter Rockwell should come from this drowsy little place.

"No more odd than David Whitmer from Fayette dying down at Richmond, Missouri, or Sidney Rigdon spending his last days in melancholy at Friendship, N. Y.," says Brother Utah.

The Manchester village clerk says no one now knows any Rockwells hereabouts.

**B**EFORE resuming the trip to Palmyra on Route 21, you glance at Route



## NEW YORK—CRADLE OF MORMONISM

2 on the map, seven miles back to Clifton Springs, the home of E. W. Vanderhoef, born in 1825, a man of high education and attainments. In a written work, Vanderhoef says he was reared amid all the hubbub and controversies that raged around the early L. D. S. Church in this vicinity. He was extremely cynical about the Church and the Smiths. He refers to two affidavits, one by prominent citizens of Manchester, and the other by those of Palmyra, attesting to the shiftlessness of the whole Smith family, and particularly Joseph. But any lawyer knows how simple it is for a prominent man or committee to obtain signatures of even well-meaning people on a prepared ex parte declaration. A leading man of the community brings it to John Q. Citizen, says its O. K. and John Q. is likely to sign. And that is why a court will not receive such affidavit evidence when the declarants have not been put through the fire of cross-examination. The Manchester and Palmyra declarations denounce the whole Smith family—not excepting Alvin. You turn over a couple of pages in Vanderhoef, and learn with amazement that Vanderhoef himself, while condemning the rest of the Smiths, expresses his approval of Alvin Smith, and says if Alvin had not died in young manhood, his influence with Joseph would have prevented the Book of Mormon from reaching the light of day. *Falsus in uno, falsus in omnibus!* is a maxim of the common law, and Vanderhoef's spontaneous estimate of Alvin contradicts the all-out condemnation of the others. Incidentally, Vanderhoef says that old residents of Manchester or Palmyra will recognize the high standing and repute of the signers of the declarations. The names of some of these families still appear in the local 1940 telephone directories. The Sextons and Hurlbutts are in the Palmyra directory; the Durfees are in Newark, the Beckwiths in Newark and Sodus, and the Butts in Lyons and Sodus. Of course the declarations of people by these names a hundred years ago in no way reflects on the integrity of living residents of the same name.

Vanderhoef pounced on a report in the New York Times of Feb. 25, 1888, announcing David Whitmer's death, which stated he had renounced his testimony. Vanderhoef's letter to the postmaster at Richmond, Missouri, asking for particulars brought a posthaste reply that Whitmer had never denied his testimony. For good measure the postmaster, Dr. S. T. Bassett, made a similar comment regarding Oliver Cowdery, who also had lived at Richmond. A sadder but not a wiser man, Vanderhoef then says, "One of the strangest of the many strange features of Mormon history is the fact that

though a number of its pioneer professors withdrew or were expelled from the Church no one of them ever attacked its doctrines or denounced the fraud."

So much for Vanderhoef of Clifton Springs, who lived less than ten miles from Cumorah.

Says Brother Utah, "He sounds like the age-old echo, 'Is this not the carpenter's son?'"

The old surveyor general of New York carried a copy of Lempriere's classical dictionary and as he surveyed locations he gave them such names as Rome, Utica, Pompey, and Homer. At the crossroads of the Genesee Trail he left the name Palmyra, the classical designation for ancient Tadmor of II Chronicles. The fertile lands of the Genesee attracted such people as the Smiths, the Youngs, and the Kimbals from hard-bitten New England, or, as one commentator puts it, New England of the late 18th century and early 19th was transplanted to northern New York. And thus came Joseph Smith to be reared within an hour's walk of Cumorah.

HISTORIANS say two great events occurred in New York in 1825. One was Lafayette's visit, and the other the completion of the Erie Canal, opening the west to the east. Palmyra was on the Erie Canal.

The Martin Harris farm is outside of Palmyra. It is said that when Martin mortgaged it to pay for the first printing of the Book of Mormon, his wife refused to encumber her wifely dower, so they partitioned off her eighty acres where she dwelt in splendid isolation.

But enough of these old wives' tales. You wish you had time to "do" this whole section as you did the Colesville, but that will have to wait. It is still early morning, with the tiniest feather of frost in the air, as the car pulls up on Highway 21 alongside Cumorah.

Next is the Sacred Grove. Time won't permit you to meditate as you'd like to on the events which took place here, so you plan on saving that for another time.

Via Manchester you get Route 2, and go to Victor, where Heber C. Kimball married Vilate Murray. Then to Mendon, where dwelt Brigham and Heber when they were baptized in 1832.

All at once you find yourself looking at Brother Utah. He has been silent a long while. He's done all the driving while you've just sat, and you know he must be tired. But his eyes are straight ahead on 332 toward Canandaigua at the head of Seneca Lake.

"Next holiday we get, Brother New York," says he, "what do you say if we follow the Susquehanna from its

(Concluded on page 584)

If you'd like some  
good old-fashioned  
home-made soup  
for dinner tonight  
get some

**RANCHO  
NOODLE SOUP**

*Mix*



— the new RANCHO soup  
in an envelope  
*"It's Wonderful!"*

Your neighborhood grocer now has Rancho Noodle Mix as well as Onion Mix, Mushroom Mix, and Vegetable Mix. Try some tonight and see if it isn't the most home-made tasting soup you've ever tasted.



Have you tried the  
new, richer

**RANCHO**  
**CHICKEN GUMBO SOUP**



*Mmm, Mmm, it's good*

Chicken Gumbo soup, like all Rancho soups—pea, vegetable, tomato, chicken noodle, and asparagus, is priced amazingly low.

## New York-Cradle Of Mormonism

(Concluded from page 583)

source in upstate New York down to Chesapeake Bay?"

You try to squelch your astonishment, but it only brings a second rate attempt at a cough.

"Or maybe," continues Brother Utah, eyes still glued on 337, "we could take the swing around New England to visit Joseph Smith's, Brigham Young's, and Wilford Woodruff's birthplaces."

And so you know that you've more than accomplished your purpose. Brother Utah knows now that New York is the cradle of Mormonism.

## Conflict

(Continued from page 559)

more of a nuisance than a help in the kitchen anyway.

Although he was holding the paper before his eyes, Jim was not reading. Tonight he would tell Jane that he wanted her to stop smoking. It made him feel shaky. The smell of tobacco smoke in the room kept reminding him of his unpleasant task. It kept reminding him that tonight might be his last here in this room.

How would he go about it? The sound of the swinging door between the kitchen and the living room broke his ponderings. He looked up. Jane was coming toward him, dressed in a quaint, brightly patterned house dress. "Why so glum, Jim? You look as though you didn't enjoy my dinner."

Jim smiled. "As my future wife I think you'll do very well, and as my sweetheart tonight, you're perfect," he replied with more enthusiasm than he sincerely felt.

Jane sat down on the little footstool at his feet, placed her elbows on her knees, cupped her chin in her hands and looking at Jim said in a voice that made him wince inwardly, "Jim, when do you think we'll have enough money to get married?"

Looking at his hands, Jim did not reply immediately, and then reaching out and clasping both her hands in his, he looked at her and began. "Jane, I'm going to say something—I mean I'm going to ask you something, and, well, I hope you'll take it right and see me through it." He paused, because his voice felt tight, and his breathing seemed irregular. Jane stopped twisting the ring on his finger, and then in a hushed, questioning tone, her voice came to him.

"Yes, Jim, what is it?"

"My doctor recommended it for **Health** . . . but I'm finding a new thrill in the **Finer Flavor** of

## ARDEN HOMOGENIZED MILK

Yes, thousands are finding health, unsurpassed quality and finer flavor in this delicious milk . . . "there's cream in every drop." Ask for Arden Homogenized Milk by name . . . at grocers . . . or direct to your door-step.

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## Extra Food Value in School Lunch Sandwiches

School boys and girls need good energy-building food to give them strength and vitality for classroom and playground activities. Royal **Enriched Bread** is such a food. Its added vitamins and iron give it extra nutritive value.



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By Dr. John A. Widtsoe



See coupon inside  
front cover



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Los Angeles  
CLAYTON V. SMITH, Managing Director  
Formerly of Salt Lake City



## CONFLICT

"Well, Jane, I don't know exactly where to begin, but I guess the long and short of it is that—well, I want you to stop this smoking habit."

Jane straightened up. She pulled one hand away from Jim's. Surprise showed on her face.

Jim was angry with himself. Why had he started the thing off in that fashion? He had been too blunt, too abrupt; he should have built up to it a little more.

Words were beginning to form in Jane's face. Jim hastened to stop them. "You see, Jane, I got to thinking about our marriage, and I naturally thought of children we might have. And it was while I was thinking of the children that I thought of our smoking."

"Well, maybe I'm old fashioned and all that, but it suddenly struck me that we couldn't be good parents and smoke. Somehow, when I thought about our smoking before those children, it seemed wrong; it seemed as though we wouldn't be doing our duty to them. Maybe this is crossing the bridge before we get to it, but nevertheless, we must consider the future."

Jane sat quietly, looking very earnestly at Jim as he spoke. Her eyes were open a little wider than normal, and her hands were lying limply in her lap. Jim went on, looking first at Jane and then at his hands.

"I felt I had no right to ask you to stop until I had done so. I suppose you've noticed that I haven't been taking them lately. Well, Jane, I've stopped. It was tough sledding for awhile, but I feel free of it now, and I want you to do the same."

"I love you, Jane, and I want to marry you more than anything else in the world. Won't you do this so that all we've planned will not be destroyed?"

"You want me to choose between you and cigarettes, is that it?" Her voice had a sharp, cutting tone.

"No, it isn't that, Jane. I merely want to work this thing out with you."

Turning her back to him, she walked slowly across the room, and then turned suddenly. This time there was a half-pleading, half-defiant look about her.

"But, Jim, lots of women smoke today."

Jim looked away. He had to con-

vince her. What could he say that he hadn't already said.

"Jane, I'm afraid there can be no compromise here. Please try, just try to see if you can do it."

She looked at him for a silent moment from across the room. She seemed confused, as if she wanted to say something or do something but all the time realized that there were really but two solutions to this problem.

She went out of the room and came back with Jim's coat and hat.

"Here, Jim, I think you'd better go." To Jim she seemed to be talking very quietly, very calmly, as though she were steeling herself for something. As she opened the door for him, she spoke again.

"I'll have to think this over. Take this ring," she removed the engagement ring he had given her, "and don't try to see me for awhile. Maybe I'll invite you over to dinner some evening—again."

Anguish smothered him as he made his way down the street. He had lost Jane. Why had he been so stubborn about all this, anyway? Why hadn't he just accepted things as they were? But Jim knew.

One hope remained. Maybe she'd invite him over to dinner again sometime. As he walked home he began to understand her last statement. If he ever received this invitation, he knew that her battle, too, had been won.

His life became an ache of waiting. Days merged into each other. Weeks rolled by. To Jim, everything seemed dull, meaningless routine. He thought of Jane constantly.

Then came the answer to his prayers—Jane's voice on the telephone. Almost in a sob it seemed she said, "How'd you like a fried chicken dinner tonight, Jim?"

Snatching his hat and his coat, Jim was gone. Gone to what he knew was to be a happy future free from an enslaving habit.

### THE PRIZE

By Jack Richards  
A Young Writer

I HOLD the greatest prize on earth  
Each dawn within my eager hands,  
A day, rose-tinted with new birth,  
A creature bowed to my commands;  
Much like a piece of clay so soft  
That I might model as I choose,  
And then when finished hang aloft  
To brag about or make excuse.

**DELICIOUS**  
*Uses No Sugar*



**MAPLEINE**  
*Date Mousse*

FOR FREEZER OR REFRIGERATOR

1 cup cream, whipped	1/2 cup dates
1 teaspoon Mapleine	12 marshmallows

Whip cream, add Mapleine, shredded dates and marshmallows in small pieces. Freeze in refrigerator tray or pour into freezer. Pack in ice, freeze until stiff without stirring.



MAKE this grand frosty dessert—it doesn't take a speck of sugar! Mapleine perks up foods with three-fold magic. Perfect flavor for desserts! New zest for main dishes! Delicious flavor for quick, economical syrup! Get a bottle of Mapleine from your grocer.

**MAPLEINE**  
IMITATION MAPLE FLAVOR  
for Syrup \* for Flavoring

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the occasion the  
More Appropriate

**Glade's**  
TRADE MARK REG.

**DELICIOUS  
CANDIES**

Your favorite dealer can supply you

## THE CHURCH MOVES ON

(Concluded from page 575)

burg, Idaho; James Lawrence Bruce, Smoot, Wyoming; Anna Adriana Dalebout, Ogden; Martin Dalebout, Ogden; William B. Daniels, Annabell, Utah; Charles E. Hogge, Ogden; Ellen Adams Hogge, Ogden; Elaine Perkins, Salt Lake City; Jay Gordon Webb, Richmond, Utah; D. Lyle Wynn, Ogden; Pauline Murray, Kemmerer, Wyoming.

**Central States:** Eldon A. Garner, Raymond, Alberta, Canada; Don S. Knight, Lamar, Colorado; Karl Griffith Alder, Preston, Idaho; James Ernest Johnson, Mesa, Arizona.

**East Central States:** Alta Gardner, Afton, Wyoming; Wawn Spillman Hogan, Grace, Idaho; Thora Pearce, Lynnwood, California; Florence S. Tucker, Lewisville, Idaho; Helen Lucille Berry, Holbrook, Arizona; Rhoda Maines, Tacoma, Washington; Richards Smith Miller, Salt Lake City; Joseph S. Morris, Jr., McCammon, Idaho.

**Eastern States:** Gordon Albert Bousfield, Santa Monica, California; Lewis Harding, Willard, Utah; Shirley Hoyt, Snowflake, Arizona; Stewart Lee Udall, St. Johns, Arizona; Maud Robinson, Los Angeles; Franklin L. West, Jr., Logan; Afton Wilkins, Rupert, Idaho.

**Hawaiian:** James Logan Bee, Georgetown, Idaho; Keth E. Garner, San Francisco; Parley G. Jansson, Salt Lake City; Joseph L. Sellers, Rexburg, Idaho; Rao J. Sorensen, Bancroft, Idaho; Glen W. Clarke, Ogden; Kenneth N. Gardner, Delta, Utah; Reed G. Gillespie, Provo; Earl Hill Tew, Shelley, Idaho; Newell M. Washburn, Pasadena, California; Vaughn B. Wonnacott, Salt Lake City.

**Japanese:** Ray W. Ipson, Salt Lake City; Reese B. Mason, Howell, Utah; Lowell G. Stallings, Eden, Utah.

**Mexican:** Hugh Day McClellan, Colonia Juarez, Chi., Mexico; Charles O. Martineau, Colonia Juarez, Chi., Mexico; Wendell L. Pierce, El Paso, Texas; Edwin Isaac Taylor, El Paso, Texas; Wilson Walter Turley, Colonia Juarez, Chi., Mexico; Emerson Edward Wall, Provo.

**New England:** James W. McConkie, Salt Lake City; Heber J. Reid, St. George, Utah; Addison Udall, Thatcher, Arizona.

**Northern:** Leland E. Hiltbrand, Pocatello, Idaho.

**Northern California:** Evan M. Thomas, Weston, Idaho; Gordon E. Bergstrom, St. Paul, Minnesota; Stanley Cross, Salt Lake City; Jacob DeWaal, Salt Lake City; Gerald M. Stout, Hurricane, Utah; Von L. Tenney, Hogley, Arizona.

**Southern States:** Dorothy Anderson, Salt Lake City; Eldon McArthur, St. George, Utah; Lenore McKinney, Salt Lake City; Len R. Brady, Arimo, Idaho; Jay C. Eggleston, Pocatello, Idaho.

**Spanish American:** Alvin Berthel Bergeson, Blackfoot, Idaho; Joseph Davies, Jr., Tooele, Utah; Elizabeth Emma Divett, Salt Lake City; Leona Mary Nicolayson, Salida, California; Reed L. Walker, Nampa, Idaho; Lee Jay Bailey, Blackfoot, Idaho.

**Texas:** George L. Clements, Sandy, Utah; Afton Marie Grow, Coalville, Utah; Dale H. Johnson, Pleasant Grove, Utah.

**Western:** Gladys Edith Stoker, Salt Lake City.

### Missionaries Released in July, 1942, and Others Not Previously Reported

**Brazilian:** Theodore Nelson Benson, Logan; Heber Reid Bird, Salt Lake City; Frank B. Freeman, Brigham City; Lloyd Rudon Hicken, Salt Lake City; Keith S. 586

Jones, Salt Lake City; Lawrence W. Naylor, Salt Lake City; Theodore John Neerings, Salt Lake City; W. Richard Nelson, Ogden; Norton Dean Nixon, Salt Lake City; Richard H. Stoddard, LeGrande, Oregon; Jack Russell Tittensor, Redford, Wyoming.

**Canadian:** Montell Bird, Salt Lake City; Samuel C. Chandler, Idaho Falls, Idaho; Victor K. Cummings, Salt Lake City; Sidney James DeWitt, Long Beach, California; Rex F. Hill, Kaysville, Utah; Roy Lester Holman, Taber, Alberta, Canada; Odes L. Record, Salt Lake City; Osborne N. Smith, Duncan, Arizona.

**Central States:** Vaughn S. Drury, Preston, Idaho; Ferry C. Hadlock, Salt Lake City; James Jackson Hill, Provo, Utah; Willard Kenneth Huish, Mesa, Arizona; Orien H. Lamoreaux, Paragonah, Utah; Emil A. F. Malmberg, Jr., Salt Lake City; Quentin Jameson Taylor, Loa, Utah; Lovia Tolman, Murthaugh, Idaho; Lloyd Milton Turnbow, Tabiona, Utah; Reed H. Walsh, Farmington, Utah.

**East Central States:** Winsor Alma Bennett—died in Mission Field May 25, 1942—Glendale, Arizona; Mary Maxine Bliss, Hinkley, Utah; Beth Markham, Spanish Fork; Orvin Dee Terry, Enterprise, Utah; Merrill Ward Maxfield, Pleasant Grove, Utah.

**Eastern States:** Margaret Barton, Carey, Idaho; Odessa Ford, Cedar City, Utah; Cleora Kelsey, Salt Lake City; M. Clark Newell, Mona, Utah; Weldon Douglas Sorensen, Driggs, Idaho; Larene Taylor, Ogden, Utah; Claire Van Dam, Salt Lake City; Elizabeth Welker, Safford, Arizona; Albert L. White, Santa Monica, California; Meade S. Steedman, Murray, Utah.

**Hawaiian:** Freeda Mathews, Panaca, Nevada; Laura VanCott, Salt Lake City; Roscoe C. Cox and Armanda Hannah Cox (Mission President and wife), Ephraim, Utah.

**New England:** Eldon E. Sill, Layton, Utah.

**North Central States:** James William Grant, LeGrande, Oregon; Norma A. Hansen, Salt Lake City; Willis L. Peterson, Riverton, Utah; Orin H. Stutzneeger, Salt Lake City; Norman L. Taylor, El Paso, Texas.

**Northern States:** Otho E. Bagwell, Manassa, Colorado; Leland R. Olsen, Logan; Raymond Earl Smith, Logan.

**Northern California:** Pearl H. Cox, Shelley, Idaho; Helen Marie Cutler, Salt Lake City; Norma Marie Egan, Pocatello, Idaho; Max W. Gentry, St. George, Utah; George Wendell LeBaron, Santaquin, Utah; Kay Perkins Lyman, Blanding, Utah; Charles L. McBride, Victor, Idaho.

**Southern States:** Archie Lloyd Graham, Salt Lake City; Harold Wallace Gunn, Los Angeles, California; Scott Earl Hooton, Phoenix, Arizona; Elvan E. Hunter, Salt Lake City; William Julius Johnson, Phoenix, Arizona; Jay M. Palmer, Charlo Lake, Montana.

**Spanish American:** Ted B. Eason, El Segundo, California; Baliff Howard Evans, Oakland, California; Vearlee V. Howell, Fish Haven, Idaho; Alfred L. Huish, Douglas, Arizona; Edward C. Kresser, Boise, Idaho; Helen Margaret Buckley, LeGrande, Oregon.

**Texas:** Fern Flake, Snowflake, Arizona; Laura Larkin, Willard, Utah; Lamont Lester Yates, Brigham City, Utah.

**Western States:** Lloyd Marion Abbott, Yeadon, Pennsylvania; Clyde William Hip-

well, Marriott, Utah; James Dewain LeFevre, Pangnitch, Utah; Irene Sue Morrison, Santa Ana, California.

### Excommunications

**K**ATHERINE UNFRIED JONES, born Dec. 28, 1884; excommunicated May 17, 1942, in Elysian Park Ward, San Fernando Stake.

Catherine Lucy Collinwood, excommunicated April 16, 1942, in the Hawthorne Ward, Granite Stake.

Lorenzo Rangel, excommunicated October 30, 1941, in the Piedras Negras Branch, Mexican Mission.

Leland George Taylor, born July 11, 1901; excommunicated May 29, 1942, in the Ogden Nineteenth Ward, Weber Stake.

Carl Eugene Chatel, born January 3, 1899, excommunicated July 13, 1942, in the Denver First Ward, Denver Stake. (deacon)

Robert Cecil Clements, born December 5, 1892, excommunicated June 10, 1942, in the Wisconsin District, Northern States Mission.

Pearl Gammon, excommunicated July 12, 1942, in the Provo Second Ward, Utah Stake.

Glen Melvin Hays, born July 20, 1909, excommunicated June 17, 1942, in the Wisconsin District, Northern States Mission.

Lucille Evelyn Hays Pederson, born April 29, 1917, excommunicated June 18, 1942, in the Wisconsin District, Northern States Mission.

Parley Kelo Willis, born April 24, 1902, excommunicated May 17, 1942, in the Flagstaff Ward, Snowflake Stake. (deacon)

### Mission Excommunications

The following excommunications from the mission fields have been previously unreported:

Belinda Arregui, born Aug. 11, 1891; excommunicated Jan. 23, 1941, in the Cordoba Branch, Argentine Mission.

Chloe Mae Crandall Beld, born Mar. 19, 1889; excommunicated July 21, 1941, in the Northern States Mission.

Ellen Mary Maude Brown, born Feb. 16, 1889; excommunicated Jan. 8, 1940, in the Handsworth Branch, British Mission.

Dennis Hy Clarence Brown, born May 29, 1916; excommunicated Jan. 8, 1940, in the Handsworth Branch, British Mission.

Ida Burriss, born May 2, 1886; excommunicated June 27, 1941, in the Northern States Mission.

Martha Carr, born Mar. 23, 1865; excommunicated Sept. 4, 1941, in the Evansville Branch, Northern States Mission.

Lydia Loraz Glendenn, born Feb. 11, 1885; excommunicated Sept. 4, 1941, in the Evansville Branch, Northern States Mission.

Edward Cline, born Nov. 13, 1867; excommunicated 1941, in the Hamilton Branch, Northern States Mission.

Emma Elizabeth Cochran, excommunicated Sept. 13, 1941, East Nebraska District, Western States Mission.

Frieda M. Czaja Cope, born July 22, (Concluded on page 593)



# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

## All Committees

OF interest to all quorums is the roster of its membership which was printed and distributed by the 220th Quorum of Seventy, Yale Ward, Bonneville Stake. All the members are listed with the following information: name, address, home and office telephone numbers, vocation and place of employment, and Church activities. This should be a stimulus to other quorums to make similar lists for their groups.

It is of practical value as it helps to unify the quorum by identification. Members become familiar with the names and vocational interests of their associates and extend the brotherhood beyond the Sunday Priesthood period.

## Beet Project

THE Lethbridge Ward is having marked success with an eighteen-acre sugar beet project this season. Members of the higher and lesser Priesthood groups have banded together magnificently to do the hand work, and the beets are the best in the district. The project is on a welfare basis and the quorums are really doing the work. Numbers of the girls and older sisters of the ward have reported for work. Among the most enthusiastic workers have been the Lethbridge Stake presidency and ward bishopric. Elder Job Llewellyn, a high priest, has headed up the committee and he has received splendid support. One night, more than sixty were on the field.—*Reported by C. Frank Steele.*

## Agricultural Planning and Farm Labor Problems

By C. Orval Stott

AGRICULTURAL planning has been carried on in Utah by farm organizations in cooperation with county, state, and federal service agencies for a number of years, through what is known as the State Land Use Planning Committee, whose chairman is Director William Peterson of the Agricultural College Extension Service. Under this state committee there are now functioning in all counties of the state, county planning committees. Our state agricultural advisory committees are urged to cooperate in furthering planning work. We likewise urge all of the farmers to become interested in this movement as it is for their own well being and betterment.

The state planning committee set up a number of sub-committees. One vital one is known as the state farm labor sub-committee. This committee is com-

posed of representatives of the Farm Bureau, Extension Service, Farm Security Administration, Forest Service, Bureau of Agricultural Economics, U. S. D. A., United States Employment Service, Church Welfare, State Board of Education, etc. The primary purpose of this committee is one of surveying farm labor needs, as well as locating those who are seeking employment on the farms, and providing an exchange place for these needs and wants. To this end there has been set up in Utah in cooperation with paid personnel of the U. S. employment service, farm placement bureaus in the following cities: Logan, Brigham, Ogden, Salt Lake City, Provo, Price, Richfield, Cedar City, St. George. These are county offices, and counties adjacent to them may be serviced from them.

Farmers are urged to list their labor requirements with these labor offices, as far in advance of their need as possible. Likewise, any and all men, women, boys, and girls, who will be available for farm work are requested to list their names with their nearest farm labor office. If the public generally will cooperate in this movement, the threatened farm labor shortage will be largely overcome.

County agricultural agents will furnish full information and answer all inquiries on the subject. This service is free to the public.

## NO LIQUOR-TOBACCO COLUMN

### Action—A Duty

By Joseph F. Merrill

ELSEWHERE in this issue of the *Era* (p. 572) please read Charles S. Longacre's article, "Our Greatest Menace in This War." You may also have read in the Church Section of *The Deseret News*, July 25, and August 1, "Liquor and the War," an unanswerable article by President Cutten of Colgate University. Further in the August 15 *Deseret News* Church Section, there was reprinted an article from *Signs of the Times* written by Murl Vance, entitled, "I Saw It Happen."

These articles are all loaded with facts, logic, and good sense, making an unanswerable case, demanding action. What action, do you ask? It is that you at least write a letter, sign a petition or otherwise contact your senators

and congressmen, requesting them to do everything feasible to make Senate bill S860 into a law without further delay. This bill, if an enforced law, would banish liquor and prostitution from the places and surroundings where the armed forces live and work. Bill S860 re-enacts a law of the United States from 1917 to 1933. Such a law was necessary then. It is even more necessary now. The lives of many of our armed men, possibly even the winning of the war, are dependent upon such a law.

Why do we delay? Ask the rich and powerful liquor men who by misrepresentation and deceit secured repeal and are opposing bill S860. If everyone of you lets your senators know that you want liquor banned from the immediate reach of our armed forces it will be done. "Do It Now." Duty calls you. Protect our boys!

## Canada and Liquor

PRESIDENT REEDER of the New England Mission sent us a copy of the *Halifax Herald* from which we learn that the Canadian Temperance Federation is leading a vigorous campaign against liquor consumption in Canada. President Reeder says many newspapers are supporting the campaign.

Among things the Federation is publishing are the following:

- (1) Liquor consumption in Canada is increasing at an alarming rate.
- (2) While the nation faces a crisis, the liquor traffic thrives and its promoters are enriched. [Examples are given.]
- (3) The manufacture and consumption of many useful articles is restricted—tea, coffee, sugar, gasoline, rubber, etc., yet no restrictions are placed on the manufacture of liquor.
- (4) The government asks Canadian people to eliminate luxuries, and yet the government does nothing to interfere with the manufacture and consumption of liquor.
- (5) The large overseas trade in liquor takes shipping space sorely needed for food and war supplies.
- (6) Drink has been partly responsible for Allied defeats and tragedies—at Hong Kong, Singapore, Burma, Lybia, etc.
- (7) The Federation ends its many statements in an appeal to the Prime Minister "in the name of our beloved country, for the good of its citizens, for the sake of the brave men who are offering their lives in defense of freedom" to take speedy and effective action.

## What Utah Paid For Liquor and Tobacco

THESE are war times. Conditions are abnormal, and the outlook is dark. We are called upon to sacrifice, to practice thrift, to buy bonds to the limit,

to give everything we can spare to the war effort. Yet for many these are prosperous times, judged by their incomes and the readiness (and recklessness) with which they spend their money, especially for non-essentials like liquor and tobacco. They seem to be strangers to thrift and economy. Money is coming easily and in larger amounts than ever before. They act as if "times will always be good." This is indicated by the amounts spent in Utah for liquor and tobacco.

We present herewith official figures, giving the amounts spent during the fiscal years 1941 and 1942, July 1 to June 30, respectively. These are amounts paid for cigarettes (other forms of tobacco not taxed in Utah), for beer and for hard liquor, legally sold. These figures were furnished by the Utah State Liquor Control Commission for hard liquor and by the State Tax Commission for cigarettes and beer.

	1941	1942
Paid for cigarettes.....	\$2,893,942	\$3,481,422
Beer .....	3,910,030	4,420,292
Hard Liquor .....	4,568,080	5,820,127
<b>TOTAL .....</b>	<b>\$11,372,052</b>	<b>\$13,721,841</b>

### Drinking and Driving

THAT drinking drivers are potential dangers at steering wheels is admitted everywhere. This is indicated by figures released by the Utah Tax Commission. During the fiscal year 1942 (July 1, 1941, to June 30, 1942) this commission revoked and suspended 853 drivers' licenses. Of these 497—58%—were revoked for drunken driving. No figures are given for the amount of damage done or the number of deaths caused by these drinking drivers. Should the law not prohibit anyone from driving who is under the influence of a "drink or two?"

## Our Greatest Menace

(Concluded from page 572)

cause Marshal Ney failed to make his appearance as ordered on June 17. Retiring to his quarters the night before, after imbibing too freely of his favorite Burgundy, he "fell into a deep and prolonged sleep, and when he awoke . . . he found himself apparently unable to give orders or to reach any decision." The result was a day's delay, the arrival of Blucher's troops, and a victory for Wellington.

ACCORDING to a press report, when the Germans were closing in on Paris in March, 1918, just before the Battle of the Marne, "the French had left a great supply of alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk ready to be cut down by the Allied troops. . . . The wine-drenched Germans were 588

simply mowed down by the enemy machine guns. . . . The spearhead of the advance suddenly broke. No one could tell why." Professor Hans Schmidt of Helle, an officer on the west front, gave the answer. "If we had not found alcohol we should have advanced farther than the March offensive. You are right in laying your finger on this painful wound," he wrote to the crown prince.

In 1925 the famous French editor, Payot, wrote words of warning to the people of France, which, if heeded, undoubtedly would have saved their country from humiliation and defeat in 1940. He said: "Alcoholism, under the indifferent eyes of the authorities, is indeed destroying our nation. . . . I solemnly affirm that from now on one might inscribe on the windows of all public houses in France these fateful words, *Finis Galliae*."

Let the officers of the American Army and Navy pay solemn heed to the following statement issued by General Petain: "Our soldiers were drunk and could not fight. Since the victory of World War I the spirit of pleasure, of riotous living, and drinking, has prevailed over the spirit of sacrifice." It has been said that eighteen percent of the French soldiers from the Maginot Line were in hospitals suffering from delirium tremens at the time of the invasion. As General Petain admitted, "Alcoholism was the chief cause of the French armies' moral collapse and the worst of France's four greatest problems."

Well might Americans ask why were not the officers and the men "on the alert" at Pearl Harbor on that fateful morning of December 7, 1941. The fact that, following the disaster, all saloons were closed and the sale of all intoxicating beverages was immediately prohibited

to officers, soldiers, and sailors alike, may explain why they were not "on the alert." Would it not have been better to lock the door before the horse was stolen? The enemy knew what was going on at Pearl Harbor and took advantage of it.

Yet, in spite of what liquor has done to the armies of the nations of the past, America so far has failed to heed history's warnings concerning this greatest of all enemies in time of war. We allow the liquor dealers to ply their trade unmolested. We permit them to use hundreds of millions of pounds of sugar in liquor. We allow the liquor traffickers to exploit and debauch our soldier boys in the military camps, without placing restrictions upon the brewers.

It is high time that the people who have the welfare of their boys and the honor of their country at heart should do something about this terrible enemy within our borders. Since the majority of the present Congress have refused to do anything about prescribing a remedy or enacting legislation to banish liquor from the military camps, and the areas surrounding the camps, let us as individual Americans do something about it. We have the power in our hands, and our effective weapon is the ballot at the coming November election. The ballot box can and should settle this issue. Vote only for the candidates for seats in Congress who are definitely pledged to banish liquor and drive vice out of the Army camps, and from the areas surrounding them, as was done in World War I.

Nations which in the past have failed to take such precautions have gone down to ruin and oblivion through the curse of drink, which demoralized their armies and their people. Only an awakened public conscience will save our nation from a similar fate.

## Melchizedek Priesthood Outline of Study, October, 1942

Text: Teachings of the Prophet Joseph Smith

### LESSON 31

#### A PERSONAL DEVIL

Read *Teachings of the Prophet Joseph Smith*, pp. 161-162, 187, 189, 214, 225-227, 241, 297-298, 306, 357-358, 365; D. & C. 10:43; 19:3; 29:28-29, 36-39; 76:25-28; Moses 4:1-4; Abr. 3:27-28; Isa. 14:12; 2 Peter 2:4; Jude 1:6; Rev. 12:3-4, 7-9, 12; 20:2-3; 1 Nephi 15:29; 2:17-18; 2 Nephi 9:8-9, 16; 28:21-22; Mos. 16:3; 5:26-27; 3 Nephi 9:2; 11:11; 21:10; 18:15; Alma 12:4; 48:17; Hel. 3:29.

#### 1. Lucifer's rebellion (357)

- a. Lucifer, a son of the morning (D. & C. 76:26-27; Isa. 14:12)
- b. An angel of God in authority in the

presence of God (D. & C. 76:25; 2 Nephi 9:8)

- c. Sought that which was evil before God (2 Nephi 2:17) and to excel (297)

#### (1) Satan's plan (Moses 4:1-3)

- (a) I will be Thy son
- (b) I will redeem all mankind, that one soul shall not be lost
- (c) Wherefore give me thine honor
- (d) Sought to destroy the agency of man
- (e) Sought God's own power (Cf. D. & C. 29:36)



- (f) He stood up as a savior (357)
- (2) Contention in heaven
- (a) Jesus said certain souls would not be saved
- (b) Lucifer said he would save them all, and laid his plans before the grand council
- (c) Council voted in favor of Jesus Christ
- (d) Devil angry, rose in rebellion against God (357)
- d. War in heaven (Rev. 12:3-4, 7-9, 12)
- (1) Rebelled against the Only Begotten Son Whom the Father loved
- (2) Sought to take the kingdom of God. (D. & C. 76:28)
- (3) Became an enemy of God (Mosiah 16:5)
- (4) Kept not his first estate (Abr. 3:27-28; Jude 1:6)
- (5) Many followed after him—a third part of the hosts of heaven (D. & C. 29:36)
- (6) They were thrust down, and thus came the devil and his angels (357, verse 37)
2. Punishment of Satan and his angels (297-298)
- a. Cast down from the presence of God (D. & C. 76:25)
- b. He and his angels cast out into the earth (Rev. 12:8) and to hell (2 Peter 2:4; Jude 1:6)
- c. Called Perdition, for the heavens were over him (D. & C. 76:26)
- d. Greatness of his punishment is that he shall not have a body like men (297, 306)
- (1) Those with a body have power over those who have not
- (2) He seeks to thwart decree of God by taking possession of a stolen body
- (3) Always liable to be turned out
- e. Became Satan, that old serpent—even the devil (D. & C. 76:28; 2 Nephi 2:18)
- f. Became miserable forever, seeking the misery of all mankind
- g. Everlasting fire prepared for the devil and his angels (Mos. 26:27; D. & C. 29:28-29; 1 Nephi 15:29)
- (1) To remain filthy still
- (2) Their torment as a lake of fire and brimstone, whose flame ascendeth up forever and ever, and has no end (2 Nephi 9:16)
- (3) Place prepared for them which is hell (D. & C. 29:38)
- h. To be bound a thousand years and cast into bottomless pit (Rev. 20:2-3)
- (1) During that period to deceive nations no more
- (2) Then loosed for a little season

## Discuss:

1. Can Satan compel any person to do evil?
2. In heaven, what was the great sin of Lucifer?

## LESSON 32

## A PERSONAL DEVIL. (Continued)

3. The author of all evil
- a. All evil cometh from the devil (Moroni 7:12)
- b. Devil an enemy of God and fighteth against Him
- c. Inviteth and enticeth to sin, and to do evil
- d. Persuadeth no man to do good, no to one, neither do his angels (Moroni 7:17)

- e. Father of all lies, to deceive and to blind men, and to lead them captive at his will (Moses 4:4; 2 Nephi 9:9)
- f. Cause of all mankind becoming carnal, sensual, and devilish and subjecting themselves to the devil (Mos. 16:3)
- g. Father of contention—stirreth up the hearts of men to contend with anger (3 Nephi 11:29)
- h. The devil laugheth and his angels rejoice over those slain because of iniquity and abominations (3 Nephi 9:2); his spirit that of hate, bloodshed, murder (358)
- i. Maketh war with the Saints and overcometh many (D. & C. 76:28)
4. The great tempter
- a. Subtlety of the devil, to lie and to deceive the people (225; Alma 12:4; Hel. 3:29)
- b. Stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness (2 Nephi 9:9)
- c. Devil may appear as an angel of light (162, 214; 2 Nephi 9:9)
- d. He is an orator, and is powerful (162)
- e. He can speak in tongues
- f. Can tempt all classes and has great power to deceive (227)
- g. Lying spirits are going forth in the earth
- h. Devil uses his greatest efforts to trap the Saints (161)
- (1) Always sets up his kingdom in opposition to the kingdom of God (365)
- (2) Self-righteousness a doctrine of the devil to retard the human mind (341)
- (a) Flatters us we are very righteous
- (b) Pacifies and lulls into a sense of carnal security (2 Nephi 28:21-22)
- (c) "All is well in Zion"
- (d) Flattereth and telleth them there is no hell
- (e) I am no devil, for there is none
- (f) Thus the devil cheateth their souls and leadeth them carefully down to hell
- (g) Grasps them with his awful chains, whence there is no deliverance
- i. He shall rage in the hearts of the children of men and stir to anger against that which is good (161; 2 Nephi 28:21; Rev. 12:12)
5. Overcoming evil
- a. All men have power to resist evil (189)
- b. As well might the devil seek to dethrone Jehovah as overthrow an innocent soul that resists everything which is evil (226)
- c. Salvation of Jesus Christ wrought out that all men might triumph over the devil (357)
- d. God, men, and angels will not condemn those that resist all evil
- e. The Lord has power to the destroying of Satan and his works at the end of the world, and the last great day of judgment (D. & C. 19:3)
- f. Wisdom of God greater than the cunning of the devil (3 Nephi 21:10; D. & C. 10:43)
- g. Pray always, lest ye be tempted of the devil and led captive (3 Nephi 18:15)
- h. Devil has no power over hearts of

the righteous (Alma 48:17)

- i. Can curb him only by being humble
- j. Need for gift of discerning spirits
- k. Salvation is to triumph over all enemies in this world, and over all evil spirits in the world to come (297)
- l. Devil must tempt men or they could not be agents unto themselves (D. & C. 29:39; 187)

## Discuss:

1. Enumerate evils which came from the devil.
2. What are some favorite wiles of Satan in enticing mankind to wickedness?

## LESSON 33

## THE SIN OF CAIN AND SONS OF PERDITION

Read *Teachings of the Prophet Joseph Smith*, pp. 356-358, 361, 24, 58, 156, 169, 301, 361; Moses 5:13-41; 7:8, 22; Abr. 1:25, 27; D. & C. 29:28-30, 41; 76:30-39, 43-48; 27:41; *Way to Perfection*, pp. 110-111; Heb. 11:4; Jacob 3:11; Mos. 16:5; 2 Nephi 9:8-9; Alma 12:16-18; 34:35; Hel. 3:29; Cf. John 17:12; 2 Thess. 2:3-4; 3 Nephi 27:32; 29:7.

1. Cain gloried in his wickedness (Moses 5:13-35)
- a. Satan leads astray sons and daughters of Adam
- b. They became carnal, sensual, and devilish
- c. Cain disappoints hopes of his parents
- d. Loved Satan more than God
- e. Obeyed Satan's command to make offering unto the Lord
- f. His offering not accepted
- (1) Not done in faith: Whatsoever is not of faith, is sin (58)
- (2) Sacrifice offered in unrighteousness (169)
- (3) Abel offered unto God a more excellent sacrifice (Heb. 11:4)
- g. Promised great blessings by the Lord if he would do well
- h. Solemnly warned of curse to follow unrighteousness
- i. Cain rejected the greater counsel of God
- j. Taught by Satan of secret oath-bound combination to murder and get gain
- k. Became Master Mahan, and gloried in his wickedness
- l. Coveted his brother's flocks
- m. Slew Abel, and gloried in what he had done
2. Curse upon Cain and his posterity (Moses 5:24-25, 36-41; Cf. Abr. 1:25-27; *Way to Perfection*, pp. 110-111)
- a. Cain sinned against the light, and chose knowingly
- b. Delivered over to the desires of Satan
- c. Called Perdition
- d. To rule over Satan
- e. The father of his lies
- f. Secret abominations had from Cain
- g. Forever a fugitive and a vagabound in the earth
- h. Shut out from the face of the Lord
- i. Mark of a black skin set upon Cain (Cf. Moses 7:8, 22)
- j. Curse continued through his lineage
- (1) The father of an inferior race of servants
- (2) They are denied the privilege of the Priesthood and thefulness of gospel blessings

## Discuss:

1. Who only are in a position to commit the unpardonable sin?

# THE WORK OF THE SEVENTY

## *The Calling of The Seventy*

NEVER before has the calling of the seventies been so deeply and comprehensively felt as it is today. Since the organization of the "grand evangelical army of the Church," as one writer expresses it, to the present day, hundreds, yea, thousands, of seventies have gone into every part of the world to carry the restored gospel. The record of the devotion, heroism, sacrifice, of these missionaries of Israel who have gone into the wilderness that they might save the souls of men, is unsurpassed. The dignity of the work has been in keeping with its importance. Brethren holding office in all the Melchizedek Priesthood organizations have shared in this call of missionary endeavor. They, with the seventies, have been chosen to go "into all the earth" to preach the "fulness of the gospel," and gather Latter-day Israel from among the nations.

The Prophet Joseph Smith has written in the one hundred seventh section of the Doctrine and Covenants, these words:

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world." (D. & C. 107:25)

The Latter-day work, engaged in by all the quorums of the Priesthood, is evidence of its divine character and mission. It is the work to which all the world must look, and for this reason, it grows in power and importance. Our active ministry today is taking place in a period of great mental disturbance, and we are facing problems that have never been so momentous and direful as they are at present. We must then have purpose as never before. With purpose, we must have vision, and for the work of God to progress, it must have the cooperation of all organizations of the Church and the presidencies of stakes and bishops of wards. Whatever achievements are attained are, by their very nature, a common possession. They are increased by sharing, for the success of any organization of the Priesthood contributes to the life of all the others.

The duties of the members of every Priesthood quorum have been defined by the revelations of the Prophet Joseph Smith. While the respective offices of the Priesthood require study and a well defined performance of duties, they all make for a common cause and a closer association. The unifying motive is to teach the gospel to all peoples. As in every progressive movement in life, cooperation of groups is a vital force, and this the Church has taught from its inception. The Seventies constitute a "Church organization," in the sense that they are directly under the super-

vision of the First Council of the Seventy who work under the direction of the Quorum of the Twelve. In the supervision of the quorums in local affairs, however, stake presidents have been given the responsibility of collaborating with the First Council in helping the seventies quorums to keep organized and active. Thus the basis for a complete unity of understanding and harmony of action has been established.

What the world needs today more than anything else is a renewed faith in the living God and Jesus Christ. This knowledge is to come through these personal witnesses who have prepared their hearts and minds to bear testimony of the restoration of the gospel and the Priesthood of God. This is the imparting of a new purpose, for it is the giving of life; life for the heart, the conscience, the will: the life that makes a new man.

The Lord has declared His great purpose: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39) The expectation cherished by the missionaries in the early days of the Church was in keeping with their instructions, and they saw in the newly revealed word, God's message of salvation to the world. They had the divine testimony that it would meet every man's spiritual wants, and protect and guide his life. This was their faith, and it was soon justified as thousands of men, women, and children found their way to the truth. As in the past, there was little hesitation, so in the future, there must be a still deeper spirit to lead people into right and to recognize whatever truth is found, and to add to it more truth, higher truth, the TRUTH.

We who are working in the cause of God have inherited something of its method and spirit. It is in our blood, our nerves, our habits of thought and work. "In our idea of God, He is a very present help, working out the counsel of His own will," wrote the poet Milton. If the presence of the spirit of the Holy Priesthood is in our work, nothing can be done among men, among nations, that is not tributary to them.

There never was a time larger with spiritual promise than the present. There never was a time when people were more eager to liberate the human spirit for its next step forward in the arduous and inspiring journey toward perfection and happiness. The gospel is concerned with life, with the whole of it, and more than ever, the seventies of the Church must be fellow-workers with God in the realization of its aims.—L. E. Y.



# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## THE AARONIC PRIESTHOOD

*Thirtieth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."*

THE bishopric in Kirtland, in 1836, the year the temple was dedicated, was composed of the following: Newel K. Whitney, bishop, Reynolds Cahoon and Hyrum Smith, counselors. The last named, having been appointed in January of that year to the presidency of the high council, Vinson Knight was ordained a high priest by Bishop Whitney and set apart as one of the counselors to fill the vacancy thus created. During the same month William Cowdery was appointed president over the priests of the Aaronic Priesthood in Kirtland, Oliver Olney to preside over the teachers, and Ira Bond to preside over the deacons' quorum. These brethren were ordained and set apart by Bishop Whitney.

In September, 1837, the Bishop of Kirtland, having been directed by revelation to travel through the eastern cities, preaching and prophesying, William Marks was appointed bishop's agent to transact the business of that office in the absence of Bishop Whitney. Prior to leaving Kirtland, the bishop with his counselors issued a lengthy epistle to the Saints scattered abroad, appealing to them for assistance in the work of building up Zion, and urging them to gather up their gold and silver and means of various kinds and impart liberally to the Lord's cause.

The Missouri Saints, in the meantime, were gathering in force to Far West. At a conference of the Church held there on November 7, 1837, and attended by the First Presidency, the various quorums of the Priesthood, which had been decimated

by apostasy, excommunication and other causes, were reorganized and the vacancies in them filled. Edward Partridge was unanimously sustained as bishop of the Church in that land, and nominated for his counselors, Isaac Morley and Titus Billings. John Corrill, formerly a counselor to Bishop Partridge, was appointed keeper of the Lord's storehouse, in lieu of A. S. Gilbert.

The spirit of persecution next showed itself in Kirtland. Some of the leading men of the Church apostatized and went hand and glove with mobocrats and enemies who were seeking the life of Joseph the Prophet, and those who remained true to him and the religion of Jesus Christ. Joseph Smith, Sidney Rigdon, Brigham Young, and others, were forced to flee for their lives, and were followed for hundreds of miles by armed mobocrats, eager to slay them. The main body of the Saints followed in an exodus to Missouri, and thus was fulfilled the removal of the Church from Kirtland, foreshadowed in a revelation already reproduced.

But the indomitable spirit of God's prophet was not to be subdued. He next sought out an asylum for the Saints who were en route from Kirtland, and we next hear of the organization of the stake of Adam-ondi-Ahman, in Davies County, Missouri. The central point was called Spring Hill by the people of that neighborhood, but Joseph rechristened it Adam-ondi-Ahman, having been informed by the Lord that it was the identical spot where Adam, the father of the human family, would come to visit his people in the last days, in other words, where the Ancient of Days would sit, as foretold by the Prophet Daniel. This fact was made known on the nineteenth of May, 1838.

The Stake of Adam-ondi-Ahman was organized on June 28th of that year, and by the unanimous voice of the conference there assembled, Vinson Knight was chosen Bishop *pro tem*. This action was preliminary to the calling of Bishop Newel K. Whitney, who was then in Kirtland, to assume that position.

At Far West, on the eighth of July, ensuing, the question of tithing coming up for consideration, the Prophet Joseph addressed the Lord in these words:

## FIVE BROTHERS ACTIVE IN AARONIC PRIESTHOOD, SUNDAY SCHOOL, AND Y. M. M. I. A. ACTIVITIES



Delbert, Ray, Grant, Morris, and Darwin Neilson of the Twin Falls Second Ward, Twin Falls Stake, set a splendid example in following the complete Church course prescribed for young men. They are brothers and have established unusual records in Aaronic Priesthood, Sunday School, and Y. M. M. I. A. activities. They are the sons of Mildred Neilson.

President Percy L. Lawrence of the Twin Falls Stake Presidency writes, "It has been a source of inspiration to see all five of these fine young men serving many times together at the sacrament table in an official capacity—two as priests, one as a teacher, and two as deacons."

In addition to their Priesthood activities, these young men have been faithful in Sunday School, always on hand to exercise the Priesthood when called upon, their Boy Scout activities include Patrol leadership, Troop Scouting, with Delbert now serving as Assistant Scoutmaster.

"O Lord! Show unto thy servants how much thou requirest of the properties of thy people for a Tithing?"

To this the Lord vouchsafed the following answer:

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion,

(Continued on page 595)



ALBERTA STAKE CELEBRATES RESTORATION OF AARONIC PRIESTHOOD

From far and wide they came for a full and most unusual day commemorating the restoration of the Aaronic Priesthood. Deacons, teachers, and priests, and their stake and ward leaders are shown as they spent the forenoon of May 23 in a general clean-up project on the grounds surrounding the newly constructed Alberta Stake Social Center Building.

After lunch an appropriate program was enjoyed, with Stake President Edward J. Wood recounting interesting missionary experiences.

Stake Aaronic Priesthood Chairman J. Y. Card writes: "After the program we went to the pioneer cairn where the first pioneers camped at Cardston, June 3, 1887. A ceremony introducing two of the remaining six original pioneers was held.

"After this brief ceremony the boys went to the town square and played horseshoe and softball, thus ending a very successful and happy pilgrimage for the Aaronic Priesthood of the Alberta Stake."

# Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPIC. EDITED BY LEE A. PALMER.

## RECORD OF 100 PERCENT WARD TEACHING FOR 28 YEARS REPORTED



MANTUA WARD TEACHERS, BOX ELDER STAKE

Left to right, front row: Lucius Hansen, Christian M. Petersen, Andrew M. Jensen, Nels C. Jeppsen, Nels P. Jeppsen, Jr., Richard Andersen, Max Ferguson.

Second row: John Rasmussen, Martin Rasmussen, Alston Jensen, Roy Olsen, Ernest Johnson, Ephraim Schow, Reed Hansen.

Back row: Bishop Z. Y. Erekson, Arnold Nelson, Herman Jeppsen, Austin Larsen, ward clerk, Roy Jeppsen.

The following active teachers were absent when the picture was taken: Lynn Halling, LaVar Jensen, Wallace Jeppsen, Earl Rizzo, Scott Olsen, Clark Rasmussen, Aaron Jensen, Ureal Jacobsen, and Lloyd Keller.

A REPORT from former Bishop Z. Y. Erekson of the Mantua Ward, Box Elder Stake, indicates that this ward has established a one hundred percent ward teaching record extending over the past twenty-eight years. There are seventy-five families of record in the ward with a population of three hundred twenty-one.

During the twenty-eight-year period, the average attendance at the monthly ward teachers report meeting has been eighteen. With few exceptions, a written report covering their assignments and activities has been handed to the bishop each month by the teachers as suggested by the Presiding Bishopric.

Those serving as ward teachers during the twenty-eight years total one hundred eight with fifty-seven of this number still living in the ward.

Bishop Erekson reported, "These brethren have been so willing and faithful in their duty that it has not been necessary to set up elaborate supervisory machinery. The two counselors in the bishopric have done all the supervising required. In fact it is rare that they have to do more than give the teachers their assignments at the beginning of each year."

A review of the attendance at sacrament meeting during the past year reveals a twenty-six percent average for Mantua Ward compared with an all-Church average of seventeen percent. Bishop Erekson gives much of this credit to efficient ward teaching.

This remarkable record has been established during the administrations of

## WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

### SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
  - a. With your neighbors and associates?
  - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
  - a. As a member
 

Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
  - b. As an officer
 

Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

## Ward Teachers' Message, October, 1942

### THE STRANGER WITHIN OUR GATES

TROOPS and civilians are pouring into our various communities or nearby metropolitan centers by the thousands. With them they may be expected to bring their own ideas of community, social, and religious life. Their habits, customs, likes, and dislikes will now become an integral part of their new surroundings and associations.

It is well to recognize, however, that while they are bringing their influence to bear upon us, we, likewise, are making impressions upon them. In this duel of influences, which will be the victor? Shall we be persuaded to their ideas or will they learn to appreciate our way of life?

When this great struggle is over and we again adjust ourselves to normal life will those who have had contact with members of the Church be missionaries in defense of our ideals or parade before the world our personal indifference and disobedience to the gospel standards? Will even one among them falter in his search for truth because of our actions?

Thousands of persons who have never experienced this contact before, will now be exposed to the Church, through its membership. What will they think or say of the Church because of their experiences with us?

Membership in the Church imposes a tremendous responsibility. We have covenanted with God that we will live by His word. What the stranger sees us do will live longer in his memory than that which he hears us say. Actions speak louder than words.

If Latter-day Saints will but live close to God, teaching the gospel through their righteous lives, it is safe to assume that the stranger within our gates will at least appreciate our associations and admire the standards and ideals of the Church. To so live is our bounden duty.

The spirit of the gospel suggests that all be made welcome. Loyalty demands that "your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.)

Bishop Peter C. Johnson, Bishop Conrad Jeppsen, and Bishop Zeph Y. Erekson. Since this report, Newell Jensen Larsen has been sustained as the new bishop of Mantua Ward. Bishop Larsen will undoubtedly continue this unbroken record in ward teaching activities.

Counselors to these bishops who have helped in this commendable activity record include Alexander A. Larsen, Marion M. Jensen, N. P. Jeppsen, Jr., Peter Rasmussen, Wilford Halling, Richard J. Andersen, John Rasmussen, Lucius Hansen, Ray Jeppsen, and Clifford Hansen.



# Genealogy

## CENTURY OLD TURTLE BECOMES GENEALOGICAL RECORD

Elder Richard L. Gunn  
Genealogical Chairman of the  
Hawaiian Mission

SEVERAL years ago Richard L. Gunn of Yalecrest Ward, Bonneville Stake, was an outstanding junior genealogist and compiled an excellent Book of Remembrance. In library research he traced along many lines of his ancestry. He is now mission genealogical chairman of the Hawaiian Mission. In connection with directing temple and genealogical activities in that mission, he met with the accompanying interesting experience:

A "leaf" from the family album of John Akiona's family would surprise a good many genealogical enthusiasts of the Church. These particular "pages" aren't bound in conventional family group binders but hang proudly on the walls of his home at Laupahoehoe, Hawaii.

Strange as it may seem, Brother Akiona first found his genealogical record book swimming in the clear waters bordering sunny Hawaii, and with the traditional skill of Hawaii's native sons, captured his prize and landed it. Many a Hawaiian table has been graced with the delicious meat of the giant turtles found in Pacific waters, but Brother Akiona had laid further plans for his turtle. He didn't say how agreeable the turtle was in finding his future was to be linked with genealogy, but his careful



JOHN AKIONA AND HIS DAUGHTER FLORENCE

cleaning and polishing made Mr. Turtle's back a shiny record chart upon which the names of the Akiona family have been inscribed. Later a second "page" followed, estimated to be about one hundred years in age.

A veteran member of the Church, John Akiona has gained a great respect for the temple and enjoys his studies in *mookuauihu* (genealogy). He is pictured here with his daughter, Florence, holding his family record, an example to other Latter-day Saints in building careful records.

## UNIQUE BABY ANNOUNCEMENT

Elder Richard L. Gunn

THE other day one of our genealogical members forwarded to me an announcement of the arrival of a new

excommunicated July 21, 1941, in the South Indiana District, Northern States Mission.

Chester Joseph Crandall, born Sept. 7, 1895; excommunicated July 21, 1941, in the South Indiana District, Northern States Mission.

Robert Laurence Cummings, born Feb. 25, 1917; (seventy) excommunicated 1941, in the Kauli Branch, Japanese Mission.

William C. Deichmiller, born Apr. 8, 1876; excommunicated July 24, 1941, in the South Illinois District, Northern States Mission.

Nina W. Sims DeYoung, born Oct. 22, 1920; excommunicated Jan. 29, 1941, in the Rapids Branch, Northern States Mission.

Edith Oakley Dobell, born Apr. 26, 1899; excommunicated Jan. 8, 1940, in the Handsworth Branch, British Mission.

Virginia Miller Green, born Dec. 1, 1914; excommunicated Oct. 1, 1941, in the Chinook Branch, Northwestern States Mission.

China M. Guldner, born Feb. 23, 1888; excommunicated June 26, 1941, in the Penchatoua Branch, Texas Mission.

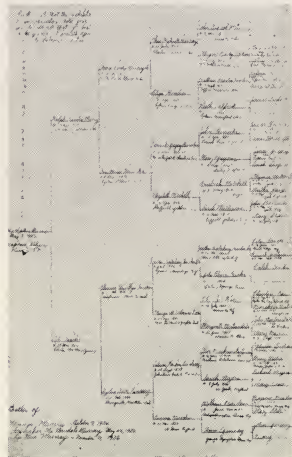
Oscar William Guldner, born Apr. 20, 1905; excommunicated June 26, 1941, in the Hammond Branch, Texas Mission.

Henry James Harmon, born Nov. 19, 1878; (high priest) excommunicated Sept. 28, 1941, in the Vaughn Branch, Northwestern States Mission.

Margaret Leola Bird Harris, born Oct. 29, 1915; excommunicated Oct. 20, 1941, in the Terre Haute Branch, Northern States Mission.

Eugene Houston Henegar, born Apr. 19, 1902; (elder) excommunicated Dec. 12,

baby. I found it to be of great interest. It was in the form of a six-generation pedigree chart beginning on line one with Fay Hopkins Murray, born May 3, 1942; the daughter of Ralph Hamlin Murray and Lila Fancher. The chart gives the names and identification of fifty-eight direct ancestors of the new-born son. (It is interesting to note that many of them in the earliest generation on the chart connect with pedigrees in the Library of the Genealogical Society of Utah.)



1941, in the West Oklahoma District, Central States Mission.

Elsie Reed Henegar, born Aug. 18, 1914; excommunicated Oct. 12, 1941, in the West Oklahoma District, Central States Mission.

E. G. Dunn Hoffman, born Sept. 25, 1912; excommunicated Mar. 28, 1941, in the East Michigan District, Northern States Mission.

Clarice Flynn Hubbs, born Feb. 10, 1894; excommunicated Jan. 13, 1941, in the South Illinois District, Northern States Mission.

M. L. F. Hunt, born Dec. 11, 1910; excommunicated Apr. 16, 1941, in the Rockford Branch, Northern States Mission.

Beatrice Inskip, born Jan. 19, 1905; excommunicated June 12, 1941, in the Peoria Branch, Northern States Mission.

Lorene Edna Kalinski, born Sept. 22, 1913; excommunicated Sept. 11, 1941, in the South Illinois District, Northern States Mission.

Mary E. Lambton, born Feb. 4, 1919; excommunicated June 26, 1941, in the Evansville Branch, Northern States Mission.

Stewart Davis Livingston, born June 8, 1907; excommunicated Jan. 9, 1941, in the York Branch, Eastern States Mission.

Andalina Lujan, born Mar. 10, 1885; excommunicated July 15, 1941, in the Santa Fe Branch, Argentine Mission.

Pedro Martinez, born Oct. 9, 1905; excommunicated 1941, in the San Pedro Branch, Mexican Mission.

Jessie M. S. McIntyre, born May 27, 1900; excommunicated Jan. 8, 1941, in the Evansville Branch, Northern States Mission.

Moirie Alford Measley, born Apr. 27, 1902; (Concluded on page 604)

## Priests' Dwellings in Teotihuacan

(Concluded from page 549)

In the better preserved dwellings the walls are still decorated with frescos representing ceremonies, gods, and country scenes. They are precious documents, for they are actual paintings of Indian life well over a thousand years old.

A fresco, which was discovered at the close of the last century and which has since disappeared, presents a Teotihuacan ceremonial scene. To the right and left are two idols representing native deities. Priests are shown in acts of adoration before the idols. The curved symbol at the mouth of various priests is an indication of song or flowery speech.

Important additional frescos have recently been discovered, which will soon be interpreted and published by leading Mexican archeologists.

## The Church Moves On

(Continued from page 586)

1910; excommunicated Jan. 13, 1941, in the South Illinois District, Northern States Mission.

Arthur Lee Crandall, born May 17, 1920;

# Mutual Messages

## M. I. A. READING COURSE BOOKS 1942-1943

### Executives

*In the Gospel Net*  
Dr. John A. Widsote

### Special Interest

*Gospel Standards*  
President Heber J. Grant  
*In the Gospel Net*  
Dr. John A. Widsote

### M Men-Gleaners

*I Dare You*  
William H. Danforth

### M Men

*Missionary Experiences*  
Edited by Preston Nibley

### Gleaners

*Elizabeth England's Modern Queen*  
Cornelia Spencer

### Explorers

*Missionary Experiences*  
Edited by Preston Nibley

### Juniors

*Maud*  
Edited by Richard Lee Strout

### Scouts

*Lincoln*  
Lucy F. Madison

### Bee-Hive Girls

*Clara Barton*  
Mildred M. Pace

## M. I. A. Reading Course Books

### I DARE YOU

(William H. Danforth. Printed by the author. St. Louis, Missouri. 1941. 134 pages. \$1.25.)

This stimulating book will do much to help youth set to work to accomplish the things that they have wanted to do, but hesitated to tackle. Its reading public will not be limited to youth, however, because adults will find that they too can learn much by thinking success instead of failure. Using the title of the book in many of the subdivisions, the author dares his readers to be bigger than they are, to adventure, to do things, to be strong, to think creatively, to build character, to share.

M Men and Gleaners will find this volume particularly provocative of good during the next season.—M. C. J.

### MISSIONARY EXPERIENCES

(A collection of stories of twenty-five authors. Deseret Book Company, Salt Lake City. 1941. 320 pages. \$1.00)

This compilation contains thirty-four stirring, impressive, and faith-promoting accounts of missionary experiences by early leaders and missionaries of the Church, and by some of our present-day authorities. Brought under one cover by Preston Nibley "under the direction of the Presiding Bish-

## M. I. A. READING COURSE BOOKS REVIEWED

### Executives

*In the Gospel Net*, page 571, this issue; also page 732, December 1941 issue

### Special Interest

*Gospel Standards*, page 672. November 1941 issue; also page 80, February 1941 issue

### M Men-Gleaners

*I Dare You*, reviewed in this section, page 594

### M Men

*Missionary Experiences*, reviewed in this section, page 594

### Gleaners

*Elizabeth, England's Modern Queen*, reviewed in this section, page 595

### Explorers

*Missionary Experiences*, reviewed, page 594

### Juniors

*Maud*, reviewed page 732, December 1939. Price reduced from \$3.00 to \$1.49

### Scouts

*Lincoln*, reviewed in this section, page 595

### Bee-Hive Girls

*Clara Barton*, reviewed page 549, September 1941 issue

## M. I. A. Prepares Stage Guide

WRITTEN to encourage drama in the twelve hundred fifty Mutual Improvement Associations throughout the Church *A Brief Manual of Theater Arts* by Dr. T. Earl Pardoe, head of the Brigham Young University speech department, has been published by the M. I. A. general boards.

The manual contains simplified directions on lighting, arrangement, directing, casting, makeup, and scenery. Simultaneous with its release is the printing of the fourteenth edition of the *M. I. A. Book of Plays*.

## M. I. A. Notes

THIRTY members of the South Eighteenth Ward, Ensign Stake, Mutuals climbed historic Ensign Peak the evening of July 21, to hear stories of pioneer life told by Elder George Albert Smith of the Council of the Twelve, and official of the Utah Pioneer Trails and Landmarks Association.

Reed Pope and Margaret Little were in charge of the outing.

1. The Gold and Green Ball held in Great Falls, Montana.
2. "The Queen's Court" Gold and Green Ball held in Chicago Stake.
3. Miss Arlene Reid, an enthusiastic Bee-Hive girl of Arlington Ward, Los Angeles Stake, with her brood of ten little chicks and the mother hen which she has raised to fill her honor badge in business.
4. Miss Vercy Wilkins, first Golden Gleaner of the Franklin Ward, Mt. Graham Stake.
5. Class of Bee-Hive girls with one hundred percent membership, Fifth Ward, Pocatello Stake.





opric," it is the work of twenty-five separate authors whose true stories are more thrilling than fiction. For young men and boys, and for all the Church, the reading of these evidences of the manner in which the Lord molds the lives and shapes the destinies of honest and obedient men, will be an unforgettable experience. This book has been adopted by the M. I. A. as the reading course book for the M Men and the Explorers for the coming year.—R. L. B.

#### ELIZABETH, ENGLAND'S MODERN QUEEN

(Cornelia Spencer. John Day Company, New York. Illustrated. 1941. 210 pages. \$2.00.)

CLOTHING the great with real-life characteristics—neither by adulation nor criticism—seems the particular capability of Cornelia Spencer whose previous book about the Soong sisters of China won so much favorable comment as a reading course book. In this book, the author has found the innate gifts of England's present queen, Elizabeth, and has written about them in such a way that she both edifies and interests her readers.

From knowing the essential friendliness and the sterling worth of Queen Elizabeth, we gain an additional respect for the country which produced her. By learning of her willingness, no, even eagerness, to do even menial work, we gain a new respect for labor.

Gleaner Girls will find many fine characteristics to emulate by reading this book.

—M. C. J.

#### LINCOLN

(Lucy Foster Madison. Illustrated. Hampton Publishing Company, New York. 1928. 368 pages. \$1.50.)

THIS biography of Lincoln will please young folk since the fictional method is used in developing the characters in the book. There are many by-products from a study of Lincoln's life which will be of lasting value. Lincoln's unwillingness to kill game for the sport of killing should bear fruit in young lives. His eagerness to do honest work of any sort so that he might help himself and his family will prove of value to young people. His unwavering adherence to those things which he believed will prove of especial value in today's changing situations. His courage in the face of his greatest losses will stimulate others in present-day tragedies.—M. C. J.

### THE AARONIC PRIESTHOOD

(Continued from page 591)

and for the Priesthood, and for the debts of the Presidency of my Church;

"And this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.

"Verily, I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you, and this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

(To be continued)

### ANSWERS TO "FIRSTS OF THE BIBLE" ON PAGE 546

1. Let there be light . . . Gen. 1:3.
2. Noah . . . the ark . . . Gen. 6:14, 22.
3. Cain . . . The City of Enoch . . . Gen 4:17.
4. Moses . . . Num. 1:1.
5. Abram . . . Gen. 12:1-6.
6. When the morning stars sang together . . . Job 38:7.
7. Ishmael . . . Gen. 16:11.
8. Song of Moses . . . Ex. 15.
9. Jewelry . . . Ex. 32:2.
10. The son of Zarephath's daughter . . . 1 Kings 17:21.
11. Ararat . . . Gen. 8:4.
12. By God. After the creation . . . Gen. 2:2, 3.
13. Repentance . . . Matt. 4:17.
14. The defeat of the armies of Israel by the tribe of Benjamin . . . Judges 20:26.
15. God save the king . . . 1 Sam. 10:24.

### WILSHIRE WARD, LOS ANGELES STAKE, VARIETY SHOW

"SHOW OFF AMERICA," an original variety show, was presented by a cast of fifty M Men and Gleaner Girls of the Wilshire Ward, Los Angeles Stake, on April 28. It dramatized the American way of life based on democracy, defined by a speech once made by Abraham Lincoln, who was characterized in the play:

Democracy is more than a word. It allows free agency as God intended. It allows any man to become a leader, because no shackles bind him—he is free! It puts a man on his honor—makes him want to do unto others as he would have them do unto him. He responds to his best nature through freedom, not his ugly nature through force. In democracy there is growth and beauty and an aim toward perfection. That's what we're defending—and so long as we know what we are defending—so long as we fight for what we wish to keep—democracy will prove indestructible.

The scenes included navy, farmer, South American, and specialty tap dances; ensemble and trio singing; the bombing of Pearl Harbor, a blackout, a first aid station, and an army camp. The

finale introduced characters of the Revolutionary War, the Civil War, and World War II periods, weaving them into a conclusive pattern of America. Here the voice of America and the voice of opposition saw the things that America is defending, such as free speech, freedom of the press, self government; and when opposition asks again "What else?" the ensemble broke forth in song with "Come, Come, Ye Saints," while a Mormon missionary came forward.

The presentation ended on the theme that only in America could the restored gospel be brought forth, and that America is a free people, a place where race or creed hate cannot exist—a place where the spirit of tolerance has been and will be defended.

The play was written by M Man Bob Olsen, and featured original music by Gleaner Girl Betty May Nelson. It was directed by Norma Jean Wright, and Burdette Jordan acted as the master of ceremonies.

CAST OF WILSHIRE WARD VARIETY SHOW  
"SHOW OFF AMERICA"



**TRAVELER'S MOTOR LODGE**1481 SOUTH STATE  
SALT LAKE'S OUTSTANDING MOTOR  
COURT

New and Strictly Modern

Air Conditioned in Summer—Automatic-  
ally Heated in Winter—Beautifully Fur-  
nished With Carpeted Floors and Colored  
Tile Showers, Radios Free  
**BETTER THAN THE BEST HOTELS  
FOR LESS**

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LOUIS DESCHAMPS  
*Convert*

By FRANCIS DESCHAMPS

THIRD PRIZE WINNING STORY  
IN SCOUT THEME PROJECT  
CONTEST.

ADVISED by the family physician to strike out for the open country for his health, Louis Deschamps left Valley Field, Montreal, Canada, at the age of thirteen and headed into unfamiliar western country. Born of French parents, July 12, 1839, Louis found himself considerably handicapped because he knew no other language, as he followed the Mississippi and Missouri rivers en route to St. Louis.

There he met and became acquainted with three other Frenchmen, much older than himself. Since they spoke his language and were traveling in the same direction, he decided to journey with them.

One day a dreadful thing happened. As the group came near the Missouri River, an Indian squaw was seen kneeling on the bank cleaning some fish. One of the men shouldered his gun, and in a boastful manner said:

"Watch me pick her off."

Before any of the others in the party could protest, he had pulled the trigger, and the Indian woman lay dead. A group of Indians who were nearby heard the shot and rushed upon the men, and on examining the weapons they carried found the barrel of the gun, still warm, in the hands of the man who had fired the shot. They then knew which one did the terrible deed, and were so overcome with frenzied anger they seized the man and began a most cruel torture. The two other men and this mere boy were compelled to stand by and look on. No words could express the horror of it all, and the only thought in their minds was the realization that this very thing they beheld, would be their fate, also. In great agony the tortured man soon died, and to the great surprise of the Frenchmen, the Indians then carried the squaw away, leaving them amazed.

Louis then decided he had better seek different companions, and parted with the other two men. It so happened at this time that many companies of Latter-day Saints were leaving St. Louis to begin their long journey westward. This young lad was only too eager to make



acquaintanceship with them and so accompanied them—not to Pikes Peak as was his intention when he left Canada, but to Salt Lake City. Here he was converted to the Church and was baptized.

SOMETIME later, he married Ann Stephens, a sister of the late Professor Evan Stephens, one-time leader of the Tabernacle Choir. She was at that time a maid in the home of President Brigham Young. They were married in the Endowment House at Salt Lake. They made their home at Willard, later moving to Malad, Idaho, soon after that valley was first settled. On a little homestead a few miles west of Malad, on what was called Devil Creek, they made their home. A few years later more settlers came, and together they organized a little town and gave it the name of St. John.

"Louie" Deschamps, as he was called, was one of the leading men in the community in agriculture. Later, when he was too old for farm work, his sons took over that duty, and he and his wife, successfully managed a small mercantile establishment for the remainder of their lives. He was the father of eleven children, seven of whom were still living at the time of his death, September 20th, 1902. He proved to be a devoted husband, a loving father, and a loyal citizen.



## Our Constitution Inspired

(Concluded from page 565)

portunity of consulting in peace on the means of establishing our future felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance?

I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. . . .

We have been assured, sir, in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded, and we, ourselves, shall become a reproach and a by-word down the future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing a government by human wisdom, and leave it to chance, war and conquest.

I therefore, beg to move

That henceforth prayers imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

These are not the words of a fanatic. Benjamin Franklin, by many of his colleagues, was not even considered as being a religious man.

With such a background, Latter-day

Saints should be proud of the stand our Church takes relative to the merits of our great charter of liberty. Such a position should make the membership of the Church the most intelligent, distinct group of patriots in all the land, and there should be no question as to our position when the matter of constitutional law is involved.

### CORRECTION

INADVERTENTLY, this picture was published in the June, 1942, *Era* as Earl



FRANCIS  
DESCHAMPS

A. Checketts, Jr. The picture is of Francis Deschamps, third place winner in the M. I. A. Scout theme project contest story, which appears in this issue, on the opposite page.

## "YOU MAY SMOKE"

(From *Good Health*, July 1942, p. 107.

Dr. John A. Widtsoe selected this item)

AN English physician, Sir Maurice Cassidy, in a communication to the *London Times* (J. A. M. A.), severely deprecates the fact that there is such an amount of smoking "in the fighting services. Most of the men seem to have an unlimited supply of cigarettes, which they never cease to smoke. When he asked if any attempt was made to curb their addiction, they told him that it is very difficult not to smoke when everybody is smoking, that their officers smoke as much as they do, and that a lecture generally begins with the words 'You may smoke,' when everybody automatically lights a cigarette. Now these men are being trained to fight for their lives. Yet were they being trained for a soccer cup tie or a boat race, their smoking would be seriously restricted, if not stopped. The cigaret impairs the oxygen-carrying capacity of the blood by the carbon monoxide inhaled. At the same time it often ruins digestion and diminishes resistance to respiratory infection. We are rationed in meat, milk, eggs, sugar, butter, and clothing. Surely, says Sir Maurice Cassidy, the time has come to ration tobacco and thereby increase our efficiency."



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## Manhattan Sunday School Frolic

THE hit of the season in New York City this year was the annual Manhattan Ward Sunday School "Spring Frolic," held in their gym amid circus atmosphere.

The circus atmosphere was not only kept by the decorative murals on the walls of "the Big Tent," but by the refreshments and music as well. In fact the circus gorilla was operating the elevator to and from the main event. From nine o'clock on, it was everybody's grand time. It moved forward quickly through all the phases of a circus. Then it closed on a serious note with everyone joining in singing "Come, Come Ye Saints," followed by the benediction.

This successful party was planned and executed by the Manhattan Ward Sunday School staff: Leslie E. Wadsworth, superintendent; Mark B. Gardner, first counselor; and Allando J. Ballantyne, second counselor, who believe that friendship and confidence are pow-

erful influences in welding the foundation of an organization and in sustaining growth and progress. In New York, the city of long distance traveling, one must devise attractive social vehicles to maintain contacts and to keep a closely knit, well coordinated organization. The Manhattan Ward Sunday



SUNDAY SCHOOL STAFF OF MANHATTAN WARD

School is frequently recognized for its hospitality toward members and visitors. One of its customs is the annual party which it sponsors for the enjoyment of its members and their guests.

## THE SIGNERS OF THE CONSTITUTION

(Continued from page 563)

Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect."

Washington importuned similar sentiments on other occasions, including his famous farewell address.

That Washington kept before him that "spark of celestial fire—conscience" is attested by John Marshall, the eminent justice of the Supreme Court, who wrote five volumes on the first president's life. He says, "No man has ever appeared upon the theater of human action whose integrity was more incorruptible."

To frail, scholarly James Madison of Virginia has been accorded the distinguished title of "Father of the Constitution." Physically and mentally, he was quite different from Washington, being slight of build and never a general but always a brilliant student. Madison, like Washington, however, was favored with a rich religious background which on several occasions shaped his thinking—and that of whole legislative halls!

Madison studied for the ministry. The Hebrew language appealed to him. He "explored the whole history and evidences of Christianity on every side"—a feature which bore fruit in his early years in the legislature, freedom of conscience being established by law in Virginia largely by Madison's own labors and influence.<sup>15</sup>

<sup>15</sup>John Marshall, "The Death of Washington," in *America (Vets. of Foreign Wars)*, Vol. IV, p. 251.  
<sup>16</sup>Sarah K. Bolton, *Famous American Statesmen*, pp. 157-8.

He fathered the provisions in Virginia's Bill of Rights, copied by other states: "That religion, or duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force and violence; and, therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience."

Elected a member of the first Virginia legislature under its new constitution, Madison "failed of re-election because he refused to solicit votes or to furnish whiskey for thirsty voters."<sup>14</sup>

Madison defended free agency in religion in his state on other occasions, and his "Religious Freedom Act," translated into French and Italian, was widely read and commented upon in Europe.

This same Madison, it was, who drew up the groundwork for the Constitution, who was historiographer for its convention, and who successfully championed its ratification in Virginia in face of such formidable opposition as Patrick Henry and Richard Henry Lee.

No man did more for the Constitution of the United States that did a sandy-haired, handsome little figure with piercing gray-blue eyes, and pointed, classic nose who had come up as a youth to the States from the West Indies. He was Alexander Hamilton, who, more than any other, was responsible for the calling of the Constitutional Convention, and who was perhaps its most forceful exponent in bringing about its adoption by the several states.

But thirty years of age at the Convention, Hamilton was indeed a prodigy. By the time he was fifteen years

<sup>14</sup>John Fiske, *Presidents of the United States*, edited by J. G. Wilson, pp. 161-2.



## THE SIGNERS OF THE CONSTITUTION

old he had worked his way up to the office of assistant manager in a trading business in the Indies. At that age he wrote an account of a hurricane on the islands which won him immediate recognition and the urge of friends to seek fortunes in the colonies.

One of Hamilton's earliest and warmest friends was a Presbyterian minister, the Reverend Hugh Knox, whose teachings no doubt made a lasting impression on the boy. Reverend Knox induced Hamilton to go to the States, and when Alexander departed he took with him a few belongings, including a box of books given him by the minister.

In many respects, Hamilton as an American was a modern David. He was fearless, brilliant in expression, full of honor and integrity, though his impetuosity sometimes led him to err. Through his life are incidents which reveal the importance he gave to spiritual affairs.

In 1793, he wrote concerning the French Revolution, which he abhorred: "... When I find the doctrines of atheism openly advanced in the convention with loud applause ... when I behold the hand of rapacity outstretched to prostrate and ravish the monuments of religious worship erected by those citizens and their ancestors ... I acknowledge that I am glad to believe there is no real semblance between what was

the cause of America and what is the cause of France."<sup>19</sup>

Two years before his death, Hamilton, then "an elder statesman," at the age of forty-five, wrote to a friend, James A. Bayard, suggesting methods for building up the Federalist party. In part, he said: "Let an association be formed to be denominated 'The Christian Constitutional Society.' Its objects to be: 1st. The support of the Christian religion. 2d The support of the Constitution of the United States."<sup>20</sup>

When Hamilton's wife, Elizabeth Schuyler Hamilton, died fifty-two years after her husband, a little bag was found tied around her neck. In it was a faded paper containing love verses he had written her seventy-four years before.

Though he was advanced in years, Benjamin Franklin gave to the Convention added prestige, profound thought, and its clearest expression of the overruling providence of God at the gathering. Franklin once presented a picturesque explanation of immortality by writing his own epitaph: "The body of Benjamin Franklin, printer, (like the cover of an old book, its contents torn out, and strip of its lettering and gilding), lies here food for worms. Yet the work itself shall not be lost, for it

will, as he believed, appear once more, in a new and more beautiful edition, corrected and amended by the Author."<sup>21</sup>

Franklin gave expression to this historical thought during the most trying days of the Convention: "Mr. President, the small progress we have made after four or five weeks ... is, methinks, a melancholy proof of the imperfection of human understanding. . . In this situation of the assembly, groping as it were ... how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights, to illuminate our understanding? . . . The longer I live, the more convincing proofs I see of this truth,—that God governs in the affairs of men."<sup>22</sup>

To go down the line of other illustrious personalities signing the Constitution, one finds many examples of characters strengthened by religious experiences. Roger Sherman, the only man to sign the four great documents of Revolutionary days (Articles of Association of 1774, Declaration of Independence, Articles of Confederation,

(Concluded on page 600)

<sup>19</sup>Bernard Fay, *Franklin, the Apostle of Modern Times*, p. 116.

<sup>20</sup>James Madison, "Framing of the Constitution" in *America (Vets. of Foreign Wars)*, Vol. IV, pp. 124-5.

<sup>21</sup>Henry Cabot Lodge, *Alexander Hamilton*, pp. 253-4.

<sup>22</sup>*Ibid.*, p. 264.



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## THE SIGNERS OF THE CONSTITUTION

(Concluded from page 599)

and the Constitution), and author of the famous Compromise Plan at the Convention, was a profound student of theology. He published such papers as *A Short Sermon on the Duty of Self-Examination and Preparatory to Receiving the Lord's Supper*. A devout Congregationalist, he contributed heavily to the building of the chapel at Yale University. Dr. William Samuel Johnson, another outstanding delegate, studied for the ministry, and his appointment as first president of Columbia College was a departure from the traditional practice of choosing college presidents from the clergy. He was a leading layman in the Anglican Church. David Brearly, representative from New Jersey, was a delegate to the Episcopal General Convention of 1786 and helped compile the prayer book.

Thomas Fitzsimons of Pennsylvania, a strong supporter of Hamilton's views in government, was the largest single contributor to the erection of St. Augustine's Church in Philadelphia, and Richard Bassett, who was not only a Constitutional delegate but later served as Delaware's senator (1789-95) and Governor (1799-1801), was an enthusiastic Methodist. He paid approximately half of the cost of the first Methodist Church in Dover.

James McHenry, delegate from Maryland, who had served as major in Washington's army and who was Washington's choice for Secretary of War in 1796, served as president of the first Bible Society founded in Baltimore (1813). Hugh Williamson, represen-

tative from North Carolina at the Convention, studied theology prior to entering medicine, and was once licensed to preach in Connecticut. He also served in the Continental Congress (1784-6) and in the first United States Congress. A Georgia delegate, Abraham Baldwin, was a chaplain in the war. He later was a delegate to the Continental Congress, member of the House of Representatives, and the Senate, and was founder and first president of the University of Georgia.

"He was a staunch believer in revealed religion and a liberal giver of his wealth to all good causes,"<sup>12</sup> is the way one biographer characterizes William Few, the other Georgia delegate. He was one of his state's first United States senators.

Sheaves of other evidences of the spiritual faith and practical integrity of these founding fathers could be cited.

Indeed the framers of the Constitution were men "raised up unto this very purpose." Benjamin Franklin saw with prophetic eyes as he observed, looking up at a painting of a rising sun immediately behind the president's chair, as the last delegates signed the document: "I have often, and often in the course of this session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the president without being able to tell whether it was rising or setting; but now at length I have the happiness to know that it is a rising and not a setting sun."<sup>13</sup>

<sup>12</sup>Dictionary of American Biography, edited by Dumas Malone, Vol. VI, p. 352.  
<sup>13</sup>John T. Morse, Jr., *Benjamin Franklin*, p. 405.

## EARLY CANADIAN BAPTISMS

(Continued from page 551)

readily accepted. John Taylor and his wife, who was the daughter of George Cannon, grandfather of George Q. and Angus M. Cannon, were greatly impressed by the message they heard, with the result that they became members of the Church, and John Taylor commenced to assist Elder Pratt in the ministry. Other meetings were held and many gathered to hear the new doctrines. The Lord poured out His Spirit upon Elder Pratt; the sick were healed; enemies were silenced; and the righteously were converted.

Now it happened that there were in the city of Toronto a man by the name of Joseph Fielding and his two sisters, Mary and Mercy. They had come from England, having been acquainted with John Taylor, and were members of his congregation. John Taylor accompanied Elder Pratt to the home of these good people and introduced him to Joseph Fielding. Elder Pratt's visit to this home was an interesting one, and a part of this interview is given in his words:

"We called at Mr. Joseph Fielding's, an acquaintance and friend of Mr. Taylor's. This man had two sisters, young ladies, who seeing us coming ran from their house to one of the neighboring houses, lest they should welcome, or give countenance to "Mormonism." Mr. Fielding stayed, and as we entered the house he said he was sorry we had come. He had opposed our holding meetings in the neighborhood; and so great was the prejudice, that the Methodist meeting house was closed against us, and the minister refused, on Sunday, to give out the appointment sent by the farmer.

"Ah!" said I, "Why do they oppose Mormonism?" "I don't know," he said, "but the name has such a contemptible sound; and, another thing, we do not want a new revelation, or a new religion contrary to the Bible." "Oh!" said I, "if that is all, we shall soon remove your prejudices. Come, call home your sisters, and let's have some supper. Did you say the appointment was not given out?" "I said, sir, that it was not given out in the meetinghouse, nor by the minister, but the farmer by whom you sent it agreed to have it at his house." "Come then, send for your sisters, we will take supper with you, and all go over to meeting together. If you and your sisters will agree to this, I will agree



## EARLY CANADIAN BAPTISMS

to preach the old Bible gospel, and leave out all new revelations which are opposed to it. . . .

The honest man consented. The young ladies came home, got us a good supper and all went to the meeting.

The result of this meeting was that the eyes of Joseph Fielding and his sisters were opened and they were convinced of the truth. Shortly after they were baptized and moved to Kirtland. The baptism of these Canadian converts took place in the stream pictured here, which ran through the farmland owned by Isaac Russell, who also received the message. The Russell farm became the gathering place of these new converts. When the first missionaries were sent to Great Britain, Joseph Fielding and Isaac Russell were members of that group. Joseph Fielding piloted the group, under Elder Heber C. Kimball, to Preston, where the Reverend James Fielding, a brother of Joseph Fielding, was pastor of the Vauxhall Church. Here the first European converts were made in this dispensation. The Reverend James Fielding received his brother and the other missionaries kindly, but when they took from him a large

part of his congregation, he turned against them and denied them further use of his church.

Mary Fielding, shortly after she arrived in Kirtland, became the wife of the Patriarch Hyrum Smith, and the mother of President Joseph F. Smith. Her life was one filled with tragedy and tribulation, but through it all she never faltered. She was one of the noble women called upon to suffer extremely for the sake of the gospel. Her loyalty and integrity stamped upon the soul of her youthful son the lesson which greatly aided in forming his character and his devotion to the Church. The other sister, Mercy, married Elder Robert B. Thompson, who at the time of his death in Nauvoo, was secretary to the Prophet Joseph Smith. Both of these sisters crossed the plains without faltering, without complaint, through all the hardships of those trying times. The descendants of these good people are numerous, and many of them are active in the Church. We do well to show honor to such characters and the multitude of faithful souls who helped to lay the foundation of the work of the Lord in those days of tribulation and suffering.

## GOSPEL TENT CAMPAIGN

(Concluded from page 558)

filled the air with the soul of melody. The charm and inspiration given by that sweet musical bird was a brilliant prelude to the service. Georgia's poet-laureate, Frank L. Stanton, who is well acquainted with the melody of the mocking bird, pays it the following tribute:

He didn't know much music  
When he first came along;  
An' all the birds went wondering  
Why he didn't sing a song.  
They primped their feathers in the sun,  
An' sang their sweetest notes;  
An' music jest come on the run  
From all their pretty throats.  
But still the bird was silent  
In the summer time an' fall,  
He jest set still an' listened.  
An' he wouldn't sing at all!  
But on one night when the songsters  
Were tired out an' still,  
An' the wind sighed down the valley  
An' went creeping up the hill—  
When the stars were all atremble  
In the dreaming fields of blue,  
An' the daisies in the darkness  
Felt the fallin' o' the dew—  
There came a sound o' melody  
No mortal ever heard,  
An' all the birds seemed singing  
From the throat o' one sweet bird.  
Then the other birds went Mayin'  
In a land too fur to call;  
Fer there weren't no use in staying  
When one bird could sing for all!

IN a certain city, in the dead of night, a band of disguised marauders allegedly led by a policeman and two city officials, wrecked the tent

and hauled it away a distance of several miles. This unlawful and violent act moved the honorable men of the city to righteous indignation. In a letter to the mission president they proffered financial aid to prosecute the perpetrators of that outrage.

The sequel to that which went before came a few days later. An unfortunate man, crazed by a business deal in which he felt that he had been cheated, ran amuck. He shot to death several men and among them were the alleged leaders of that midnight raid upon the gospel tent.

In that city the work of the Lord has grown apace, and numerous residents have with joy and gladness received the gospel.

The gospel tent campaign lasted about a year, much prejudice was allayed and wherever the tent meetings were held, public halls frequently were offered to the elders without a rental charge. Non-members assisted in defraying the expenses that were incurred in that tour. The city officials, with the exception noted, were fair in selecting sites for the gospel tent. The elders in charge of this strenuous work acquitted themselves very creditably. Scorning the empty words of philosophy, they preached with power the gospel that was once delivered to the Saints, and the Lord blessed their work with abundant success.

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## ON THE BOOK RACK

(Concluded from page 580)

deserve wide reading nowadays. This book does that. In fact, Mrs. Brewster, the heroine of *Inner Springs*, will add a chapter to the book of delightful women who have been coming to life beyond life in modern literature. She takes her place along with such delightful persons as Mrs. Miniver, Mrs. Appleyard. All of them lend the correct emphasis to true values by wholesomeness of their outlook on life in general and on family life in particular.—M. C. J.

**ADVENTURES IN  
CONVERSATIONAL SPANISH**  
(O. S. Bandy and Luis Aviles Perez.  
Turner E. Smith & Co., Atlanta, Ga.  
207 pages. \$1.60.)

THE current interest in learning the Spanish language makes this clever book especially significant. The first section deals with the grammar, idioms, and vocabulary; the second, with *Las Aventuras de Don Canuto y Agapito*. This latter section is rich in Spanish idioms. Throughout the book information concerning the Latin-American peoples is inserted.

This book will prove of great worth to those who are eager to speak Spanish as it is spoken in Latin America.—M. C. J.

**PANGOAN DIARY**  
(Ruth Harkness. Illustrated. Creative Age Press, New York. 1942.  
295 pages. \$2.50.)

RUTH HARKNESS made a name for herself when she went into the remote regions of China and brought back the first panda to be removed successfully. In *Pangoan Diary*, Mrs. Harkness relates her experience in seeking for the little silver-gray bear of Peru. But the book is more than a mere travel book; it is a moving human document, indicating the differences that North Americans must be prepared to meet and surmount in making the two western

continents friends. Also as a naturalist, Mrs. Harkness makes the country live in all its beauty and its fearlessness.—M. C. J.

**FAMOUS IN THEIR TWENTIES**  
(Charlotte Himler. Association Press,  
New York. 1942. 128 pages. \$1.50.)

IN the Foreword to this stirring volume, the author states that people chosen in this book were chosen by young people themselves who constituted her "editorial board." Then they were interviewed, and divergent as the interests of these famous folk were, there were certain qualities that they possessed in common: they love to work; they are persistent; they are self-confident; they are happy—and "neither money nor any material possessions have anything to do with their happiness." And an additional likeness: "most of them succeeded in an era of depression."

Among those discussed are: Alec Templeton, Lowell Thomas, Alice Marble, Paul Robeson, and Margaret Bourke-White. In their lives the reader will find struggles but greater, they will find ambitions that would not be downed. Stimulating reading is assured both old and young in *Famous in Their Twenties*.—M. C. J.

**THE DAYS OF OFELIA**  
(Gertrude Diamant. Illustrated. Houghton Mifflin Company, Boston. 1942.  
226 pages. \$2.75.)

OPELIA ESCOTO was a little Mexican girl who took the author under her wing when Miss Diamant went house-hunting. Strangely enough Ofelia became the theme of the author's song, for through this young girl and her family, she learned the very day ways of Mexican living: how they think and feel, what they eat and wear. There is a delightful intimacy about this volume that makes the book well worth reading as a friendly introduction to the land of fiestas and cathedrals.—M. C. J.

## PROMONTORY

(Continued from page 560)

W. M. Shilling of Ogden, under the supervision of Western Union Superintendent W. B. Hibbard, sat at the key.

The actual laying of the last rails and the driving of the final spikes were accomplished just before noon. The last tie, of polished native mahogany, or laurel, was eight feet long, eight inches wide, and six inches thick, and bore an inscribed silver plate seven inches long and six inches wide. Holes for the golden spike had previously been bored in this tie, which was donated by Evans, the Central Pacific contractor. In addition to the tie there was the last spike of solid gold, of regulation size, about seven inches long, presented by David Herves of San Francisco. The value of the spike was set by Sacramento news reporters at \$413. The silver-headed nail for driving the golden spike into the laurel tie had been presented by the Pacific Union Express Company.

Picked crews of track layers, rep-

resenting the construction forces of the two companies, each brought forward its rail for the final connection. To Vice President T. C. Durant of the Union Pacific, Commissioner F. A. Trytle of Nevada presented a spike of silver from the Comstock lodes. Governor Safford of Arizona had a spike of gold, silver, and iron; Utah and Montana furnished spikes of silver and gold. President Leland Stanford of the Central Pacific was given the privilege of driving the golden spike. Immediately this message was telegraphed to President U. S. Grant at Washington, D. C.:

Promontory Summit, Utah,  
May 10, 1869.

The last rail is laid, the last spike is driven. The Pacific Railroad is completed. The point of junction is 1,086 miles west of the Missouri River and 690 miles east of Sacramento City.

LELAND STANFORD  
Central Pacific Railroad  
T. C. DURANT  
SIDNEY DILON  
JOHN DUFF

Union Pacific Railroad



## Promontory

THE two engines, Central Pacific's *The Jupiter* (No. 60) and Union Pacific's No. 119, were uncoupled from their trains and bearing clinging hordes of spectators, alternately passed over the connections.

Later in the day the spikes of precious metal and the laurel tie were removed from the track, and a regulation tie and spikes were substituted. Souvenir seekers now came from far and near to hack at the ordinary tie and rails. It is a matter of history that they destroyed six ties and two rails before the spot was left to slower destruction by the elements of nature.

The laurel tie and the famous gold spike were taken back to California. The tie was destroyed in the San Francisco earthquake and fire of April, 1906. The spike is still a museum piece.

The coming of the railroad to Utah wrought a great many changes. Mining now proved profitable. A broad market for Utah products was now obtainable where there had been only limited opportunity before. The coming of the railroad meant an end to crossing the plains by prairie schooner, and the various means used by the Saints in the twenty-two-year previous period. But it did not increase the immigration of Saints to Utah. Perpetual Emigrating Fund statistics record that during the eight-year period before the completion of the railroad, six thousand six hundred forty-four more emigrants came to Utah than in the eight-year period following the completion of the railroad.

With the opening of the Lucin cutoff across Great Salt Lake in 1904, transcontinental trains went to "sea by rail" and the Promontory unit became a branch line.

Curiously enough, one of the arguments for the Pacific Railroad Act of 1862 was the protection of the western coast against the possibilities of foreign invasion. One of the reasons for the abandonment of the last link of the original road in 1942 is to obtain the old rails for new spur tracks to serve defense industries.

As the salvage crews reached the site of the golden spike, special services were attended by remaining pioneers and officials of state. As they left, Promontory settled down into deep sleep, dreaming of that one day back in 'sixty-nine when the eyes of the world were turned upon her.

# DRAIN

## Summer-Worn Oil

# NOW...

## Refill with Fresh Clean

# Vico

Now more than ever, your motor must have proper lubrication. Regular draining of old oil and refilling with Vico—every 1000 miles—will give your engine the protection against wear that you want it to have.

Vico provides safe lubrication. It's the **balanced** oil, possessing the qualities an oil must have to do its job under every operating condition. It will save you money—save your car from excessive wear.

Drive in for  
an oil change  
at this  
sign of service...



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## AMERICA'S FINEST OVERALL

SINCE 1853

# LEVI'S



THERE'S A REASON—  
No others Wear like LEVI'S!

A NEW PAIR FREE  
IF THEY RIP

NON-  
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

## "DESERET NEWS TROUBADOURS" MAKE HISTORY

(Concluded from page 575)

Utah's pioneer newspaper has always had singers among its employees, and immediately after its founding, June 15, 1850, prominent soloists and leaders in music gained popularity for the paper by means of song.

With this introduction it is no wonder that on January 18, 1938, a group of employees met and organized a male chorus, with Frank Craven as president; Ross Fox, manager; Don Priestley, director; Mrs. Emma Petersen, wife of present Manager Mark E. Petersen, accompanist; Leo Young, secretary, and Charles Hunt, librarian. Miss Bessie Murk later became accompanist and has continued ever since. Their first public appearance was in the 28th Ward, Sunday, April 10, 1938, and since that time they have sung in practically every ward in Salt Lake City. Two special busses recently took the chorus, now composed of thirty-seven men to Ogden, and special trips by individual cars have been taken to Provo, Ogden, Draper, Kaysville, and Syracuse. They have sung over KSL and KDYL.

New officers have recently been elected for this organization as follows: Kenneth E. Bourne, president; Con Harrison, vice-president; Lee Eddy, secretary; and Leo Young continues as treasurer; Bessie Murk, pianist, and Werner H. Rossberg, assistant accompanist.

Don Priestley who assisted in the organization has faithfully rehearsed the men each Monday with Wilford Craven as assistant director.

Director Priestley and his wife Myn Whiting, soprano soloist, deserve unusual credit for they have missed but few concerts and Mr. Craven, Miss Murk and the many artists and speakers who have given of their time are greatly appreciated.

An idea of the permanent and solid character of the chorus personnel may be obtained from the following data:

All are members of the L. D. S. Church and practically all hold some office in the Priesthood. A majority have been on foreign missions, nearly all hold some office in Church organizations—a member of a stake presidency, a bishop's counselor, presidents and counselors of Priesthood quorums, secretaries, teachers, superintendents and heads of auxiliary organizations, choir leaders and home missionaries, and so on through a long list. One man has been with *The Deseret News* for more than fifty years and the average is sixteen years.

They have presented at least two programs each month, and many extras. They have taken just pride in furnishing a speaker as well as the music on the program when the occasion is propitious. Their message always is one of good will and a stand for good music and the better things in life.

## The Church Moves On

(Concluded from page 593)

1912; excommunicated Apr. 18, 1941, in the Toledo Branch, Northern States Mission.

Martin Enid Mortenson, born Apr. 23, 1900; (elder) excommunicated Feb. 16, 1941, in the Douglas Branch, California Mission.

Etta Chadduck Mulkey, born Sept. 27, 1894; excommunicated July 10, 1941, in the East Oklahoma District, Central States Mission.

Edward Everett Nolan, born Nov. 14, 1877; excommunicated Apr. 27, 1941, in the Billings Branch, North Central States Mission.

Martha Elizabeth Nolan, born June 9, 1914; excommunicated Apr. 27, 1941, in the Billings Branch, North Central States Mission.

Mary Elizabeth Kusch Nolan, born Dec. 25, 1887; excommunicated Apr. 27, 1941, in the Billings Branch, North Central States Mission.

Alice Maud Prescott Oakley, born Jan. 5, 1894; excommunicated Jan. 6, 1940, in the Handsworth Branch, British Mission.

George Oakley, born Jan. 18, 1894; excommunicated Jan. 8, 1940, in the Handsworth Branch, British Mission.

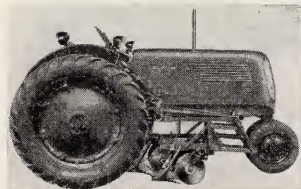
John William Oakley, born May 11, 1891; excommunicated Jan. 1, 1940, in the Handsworth Branch, British Mission.

Willie Persick, born Sept. 12, 1883; excommunicated June 26, 1941, in the Holden Branch, Texas Mission.

Wilhelm Ramsdorf, born Jan. 20, 1905; (elder) excommunicated February 3, 1941, in the Joinsville Branch, Brazilian Mission.

Bessie O. Rhoades, born Dec. 1, 1892; excommunicated June 9, 1941, in the Munice Branch, Northern States Mission.

## OLIVER BRINGS THEM OUT FAST AND CLEAN



### *The Great Sugar Beet Lifter Combination*

An Oliver Lifter mounted directly on the Oliver 70 six-cylinder high-compression tractor brings out sugar beets without cutting or bruising—and brings them out fast. Every beet comes out in a loose ball of dirt that will keep it sweet for days. Whether crops are light or heavy, this combination handles them perfectly. Sturdy is the word for Oliver.

### *The Famous 2-P Potato Diggers*

The elevators on the sturdy Oliver potato diggers have high, smooth sides. The points are easily lifted or lowered with spring-balanced levers. Shielded power take-off drive; positive depth control; low hitch point for light draft; beams are short, strong and well braced; extra long lasting elevator chain.



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OGDEN, UTAH

Branches: UTAH—Ogden, Logan, Tremonton.

IDAHO—Preston, Blackfoot, Shelley, Idaho Falls, Rexburg, Rupert, Twin Falls, Buhl.



## PRESIDENT J. REUBEN CLARK, JR., FARMER

(Continued from page 557)

Salt Lake, are seven hundred eighty-six acres of land, partially irrigated by flowing wells, some of which will come under the plow, while the remainder will serve as winter pasture, along with grazing rights on Stansbury island. His grazing rights, pastures, and hay production will enable him to run about two hundred head of cattle.

It is not an excessively large farm. Many farmers have larger ones and apparently more prosperous ones. However though acreage and fertility are important, the manner in which a farm is used is of greatest importance. The parts of the Clark farm fit together, in the policy of the owner, to make the farm as nearly as possible a self-sustaining property. For example, all the work horses on the farm are brood mares, thus the horsepower needed is a product of the farm itself. Likewise, the farm produces the winter feed necessary



PRESIDENT J. REUBEN CLARK, JR., STANDING BESIDE A LARGE STACK OF WILD HAY AT HIS GRANTSVILLE FARM.

for the animals on summer range. The idea is to have the flow of cash toward, not out of the farm. The law of self-containment is as a foundation stone of social, economic welfare.

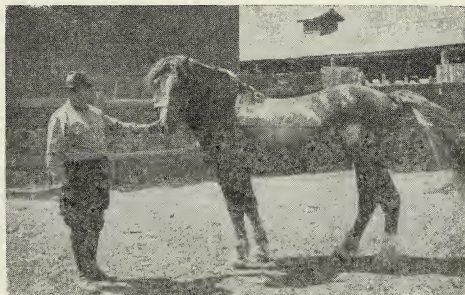
The livestock on the farm has



MICHAEL GRASS. THIS IS A SEED-BEARING GRASS WHICH HAS THE APPEARANCE OF RYE, AND IS ADAPTED TO BOTH GRAZING AND HARVESTING DURING THE SAME YEAR. IT IS A PERENNIAL WHICH IS GROWING ON DRY LAND IN THE FOOTHILLS ABOUT 10 MILES SOUTHWEST OF THE GRANTSVILLE FARM. MICHAEL GRASS STANDS APPROXIMATELY 36 INCHES HIGH ON DRY LAND.

been chosen with great care. Horses, cows, pigs, and poultry are high bred—therefore more profitable—another example to farmers everywhere. The farm machinery fits the special needs of the places farmed. The endeavor to build a farm intelligently toward prosperity without great or needless expenditure, is everywhere evident.

The accompanying illustrations  
(Concluded on page 607)



PRESIDENT CLARK IS SEEN WITH HIS PUREBRED PERCHERON STALLION.



## HINTS

on the care of your

*Electric Toaster*

- Avoid over-heating.
- Never immerse the toaster in water.
- Clean toaster only when cold. Use a cloth wrung out in warm soapy water.
- Clean the inside of the toaster occasionally. Use a soft brush to remove the crumbs. Be careful not to bend or injure the heating elements.



Keep 'em working!



For service or repair of appliances—

See Your Electric Dealer  
or Utah Power & Light Co.

## Old Church Books Wanted

For enlarging its library of reference works, "THE IMPROVEMENT ERA" is interested in purchasing copies of earlier Church publications including

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JOURNAL OF DISCOURSES  
TIMES AND SEASONS  
THE IMPROVEMENT ERA

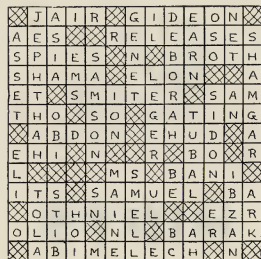
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## Wedding Invitations and Announcements

We are prepared to serve the modern bride with the smartest wedding stationery obtainable . . . fully aware that her chosen one may be in the service of his country with a minimum of time at his disposal for a wedding.

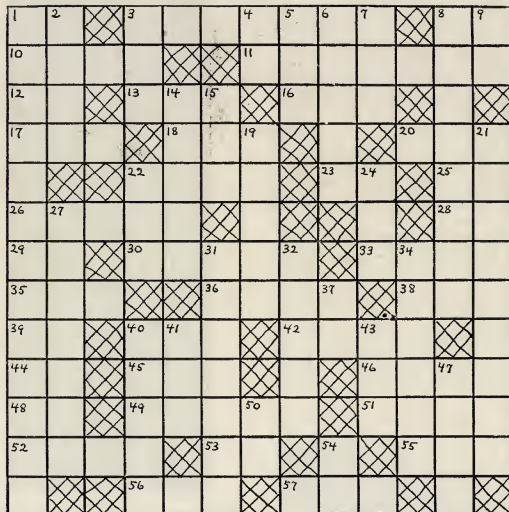
Prompt, courteous attention to all orders. Call in person or write.

## The Deseret News Press

29 Richards Street  
Salt Lake City, Utah

## Scriptural Crossword Puzzle—The Sermon On The Mount

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying."  
—Matt. 5:1, 2.



## ACROSS

- 1 "but . . . be cast out"
- 3 " . . . are the merciful"
- 8 Mother
- 10 Man
- 11 Part of Massachusetts
- 12 Book of Old Testament
- 13 "Ye . . . the salt of the earth"
- 16 "Ye are . . . light of the world"
- 17 "to . . . I am ashamed" Luke 16: 3
- 18 Changeling
- 20 "the . . . is not yet" Matt. 24: 6
- 22 "keep thyself . . ." 1 Tim. 5: 22
- 23 "your Father which is . . . heaven"
- 25 Note
- 26 Distribute
- 28 "even . . . your Father which is in heaven is perfect"
- 29 Tellurium
- 30 "lowly in . . ." Matt. 11: 29
- 33 Near the ear

- 35 Climbing shrub
- 36 Animal
- 38 Black bird
- 39 Asiatic tree
- 40 " . . . they shall be comforted"
- 42 "for . . . shall be filled"
- 44 Old note
- 45 One who excels
- 46 Hebrew month Neh. 6: 15
- 48 From
- 49 "for they . . . obtain mercy"
- 51 " . . . his own soul" Matt. 16: 26
- 52 Slave
- 53 " . . . with him twain"
- 55 A matter
- 56 "may . . . your good works"
- 57 "called the children of . . ."

One of the Beatitudes is 3, 13, 16, 22, 23, 30, 40, 42, 49, 56, and 57 combined

## DOWN

- 1 The "sermon" contains . . . . .
- 2 Percolate
- 3 Snake
- 4 Palmetto State
- 5 Jesus, wearied with his journey, " . . . thus on the well"
- 6 "the sons of . . ." Jer. 40: 8
- 7 River in Scotland
- 8 "he went up into a . . ."
- 9 Public notice
- 14 Road
- 15 "smote off his . . ." Matt. 26: 51
- 19 Containing iron
- 21 "his . . . came unto him"
- 22 Exclamation of contempt
- 24 New
- 27 "appoint the . . . over the tabernacle of testimony"; live set (anag.)
- 31 Acres collectively
- 32 The whole
- 34 Twelfth president of the U. S.
- 37 New England state
- 40 Appearance of an object (Ref. Sp.)
- 41 Oh (Irish and Scot.)
- 43 Fish
- 47 Employer
- 50 "and . . . , I am with you always, even unto the end of the world" Matt. 28: 20
- 54 "Take . . . thought for your life"



## PRESIDENT J. REUBEN CLARK, JR., FARMER

(Concluded from page 605)

show some parts of the farm and its surroundings.

Farming is more than a business. It is a mode of living under the open sky, in daily contact with the forces of nature, with freedom to set one's days and hours, an independence seldom found in other pursuits. If

money be the only objective, other ways of living may be more alluring. But the new world that we are facing seems to place a low value on money, and makes the land appear a safer source of income. It is a never-to-be-forgotten fact, that the blood of the farms makes the cities and other professions survive.

That may be why President J. Reuben Clark, Jr., has invested his life's material fruits in the land. But greater still is his faith in the teachings of the Church to which he has given his life's loyalty. He has set the Church a good example. May others heed his example, and do likewise.

## EVIDENCES AND RECONCILIATIONS

(Concluded from page 577)

murders, and other acts of darkness characterize an age rich in knowledge.

In this day, a Church that makes religion a week-day affair is peculiar, indeed.

Fifth. Most astonishing of all, the most peculiar thing about the Latter-day Saints—so it seems to our weak generation—is that its members have the courage to live up to their beliefs in the face of adverse practices. The Mormon in a social gathering refuses the cocktail with a smile and a "thank you." Among companions who smoke he keeps his mouth and lungs clean and sweet. When others make Sunday a boisterous holiday, he spends part of it

attending to his Church duties. Amidst immorality, he keeps himself clean, and goes to his wife as pure as he expects her to be and continues so throughout life. He tries to follow the admonition of the Savior, to be in the world, but not of the world.

The world marvels at such daring, but admires it. Men who love truth above all else, who are guided in their lives by the principles of truth and who dare to conform to them, despite temptation or scoffing companions, are the truly honored ones in the minds of saints or sinners. They are the ones the world is hoping and praying for to lead humanity into peace and happiness. But such courage makes of us a peculiar people.

We should indeed be proud to exchange error for truth, to seek urgently for all truth, and to build truth, every day and everywhere into our lives. By that path we shall reach individual and collective happiness and power, and become able to serve our confused and unhappy world. If these be peculiarities, let us thank the Lord for them.

The Latter-day Saints are a peculiar people. So were the Former-day Saints. Hear the words of Peter, the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 2:9)—J. A. W.

## ★ ★ Education in Wartime is Essential

The University of Utah is fully cooperating with the United States war program and is accredited in the ARMY ENLISTED RESERVE CORPS, AND ARMY AIR FORCE ENLISTED RESERVE; NAVY V-1, NAVY V-5 (aviation) AND NAVY V-7; MARINE ENLISTED RESERVE AND COAST GUARD ENLISTED RESERVE.

These programs **will permit** many men students to complete their education before being called to active service and also gives to educational institutions a vital role in the country's all out war effort.

### *Students May Enroll in Any of the Following Schools*

Arts and Science  
Engineering  
Medicine

Business  
Social Work

Lower Division  
Medicine  
Law

Graduate Work  
Extension Division

### *Fall Quarter Registration Dates*

September 23—English and Psychological Examinations  
September 24—Engineering Examination  
September 24 and 25—Special instruction and registration of Freshmen  
September 28—Registration of Sophomores, and all Upper Division students  
September 29—Fall Quarter Class Work Begins



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# UNIVERSITY OF UTAH

Salt Lake City

# Your Page and Ours

## LET'S SAY IT CORRECTLY CONCERNED

WHEN mistakes and difficulties are brought to our attention by those in charge, are we *embarrassed, worried, resentful, or concerned*?

To be *embarrassed* may indicate that we are unable to handle the situation.

To be *worried* may mean we are fretful and weak.

To be *resentful* may show wrong attitude, closed mind, narrow disposition.

Intelligent *concern*, arouses thoughtful action, and leads to sensible results. Are we *concerned* about the company we work for, the city we live in, the government we uphold, the family we support, the Church we know is true?

The pessimist looks for the flaws in others, the lazy person thinks it takes too much effort, the careless person figures on just getting by, the industrious person becomes concerned, sees the need, concentrates on his work, and solves the problem.

This contribution was made by  
Grant M. Broadhead,  
El Centro, California.

## L. D. S. SOLDIERS AT SHEPPARD FIELD

ALTHOUGH there are rapid changes and replacements of men at Sheppard Field, Texas, the group of Mormon soldier boys hold regular Church meetings which are conducted by the appointed elders, and supervised by one of the army chaplains who has taken an interest in the group's welfare.

In July there were nearly ninety Latter-day Saint soldiers stationed at Sheppard Field, which plays a two-fold purpose, replacing soldiers and training aviation mechanics. Thirty-two of this number have served as long term missionaries for the Church.

The entire group desires to send their deepest love and blessings to the Church through the pages of the *Era*.

Reported by Jack R. Price.

## HIGH COST OF WAR FATALITIES

By dividing the total cost of all belligerents by the number of fatalities, it costs one hundred twenty-five thousand dollars to kill a soldier in the present war. On the same basis, it cost only seventy-five cents to kill one of Caesar's legionnaires, fifty dollars in the Thirty Years' War (1648), five thousand dollars in the American Civil War, and fifty thousand dollars in World War I.

Albert L. Zobell, Jr.,  
From Los Angeles Times

Dear *Era* Folk:

ONE of our joys this summer has been the reports that have come back from the soldier boys. They not only look forward to the *Era*'s coming, but many other boys not of our faith, are reading every issue that comes until one boy states that his magazine is almost worn out before he gets a chance to read it. Everyone tells him what a fine magazine it is.

The past year has been a real privilege while working with you. The friendly letters you send are always inspiring.

Sincerely your brother and sister,  
Mr. and Mrs. Joseph Shanks.

Dear Editor:

I WOULD like to tell you how I appreciate the *Era*, its wise counsel, its Church history, its sketches from noble lives that help us to aim for higher ideals and many other things that are too numerous to mention.

It is the one magazine that a mother can feel safe when her child picks it up to read. There are no lurid pictures or advertisements, no stories that put false ideas in their heads.

I am thankful my daughter, Eloise, saw its superiority and was able to add it to our reading list.

Very sincerely,  
Mrs. Myrtle G. Olsen.

## MUTUAL

Patient: "Doctor, I must tell you that this is my first operation and that I'm nearly scared to death."  
Youthful Surgeon: "Yes, I know just how you feel. It's my first, too."

## MATRIMONIAL QUIZ

Mrs. Yearwed: "Getting tired of married life already, my dear?"

Mrs. Junewed: "Gracious, no! It's lots of fun. Tom builds things and I cook, and the game is to guess what they're supposed to be!"

## AN EASY PROBLEM

"Look here," said the unhappy visitor, "I lost my wife and three children. I've walked the streets for two hours and I haven't the slightest idea of where they could be—"

"You'll find the dime store," said the policeman, "two blocks north, to your left."

## ONE THING IS HARDER

Dorothy (admiring her engagement ring): "There's nothing in the world harder than a diamond, is there?"

Howard: "Yes, sweetheart, keeping up the instalment payments on it."

## HIS REWARD

Saint Peter handed the new arrival a golden trumpet. "But I can't play this thing," protested the newcomer. "I never practiced playing a trumpet while I was on earth."  
"Of course you didn't or you wouldn't be here."

## HOPE REALIZED

Bill: "Have you ever realized any of your childhood hopes?"  
Pete: "Yes, when mother used to comb my hair I often wished I didn't have any."

## THE RIGHT NAME FOR IT

Jimmy: "My Uncle Larry's got exclamatory rheumatism."  
Johnnie: "You mean inflammatory rheumatism, don't you?"  
Jimnie: "Nope, I mean exclamatory—every time he tries to move he yells."

## OR DIGGING A WELL?

Teacher: "There's only one way to learn in this world, young man, and that is to begin at the bottom."

Elmer: "How's about when you're learning to swim, teacher?"

## ANOTHER CASE OF KID NAPPING

The mathematics teacher noticed that one of her pupils was day dreaming and not following the work on the blackboard. To recall his attention, she said sharply:

"Board, Jenkins, board!"  
The boy, startled, looked up.  
"Yes, ma'am, very!" came the reply.

## EASY DOES IT

Professor: "Can you prove that the square of the hypotenuse is equal to the sum of the squares of the two sides of the triangle?"

Student: "No, sir. But I'm willing to admit it."

## SLIGHT CHANGE

"I suppose the gas rationing has slowed down the pace of life for you people in the East?"

"Not at all. I used to walk to the car; now I run for the bus."





# PROGRAMMED

***for Intermountain America***

★ KSL takes pride in its record of pleasing critical radio audiences throughout Intermountain America. Star-studded Columbia Network features are carefully balanced with local shows having the friendly KSL Program Personality. KSL and CBS are resolved to bring you the best that's on the air . . . in every field.

KSL technical equipment and engineering experience are unsurpassed by any commercial station in America. Priceless and unbelievably complicated studio and transmitter equipment is being carefully guarded during these critical times to insure continued operation. No effort is being spared to serve the radio listeners of Intermountain America!

THE *West Wise* STATION

# KSL

\*Key Station for Columbia in the Intermountain West.

50,000 WATTS • SALT LAKE CITY

# Proclaim Liberty Throughout the World

2c PAID  
Salt Lake City, Utah  
Permit No. 325

Clanging a jubilant victory song, or chanting in muffled tones a reverse in American fortunes, the old Liberty Bell in Independence Hall peeled out the news of America's successful struggle for freedom.

Today its throat is silent, but the Liberty Bell is still revered as a symbol of the American Spirit . . . the spirit of a people, ordinarily peace-loving and tolerant, who, when aroused by oppression and injustice, quickly set aside the seeming "softness" of democratic living, and again show the muscles and brains and sweat that built a mighty nation . . . and "proclaimed liberty throughout the world."

Insure your birthright of independence by purchasing more than your quota of defense bonds and stamps . . . and insure your right to a financially-independent future for yourself and your family with **BENEFICIAL LIFE INSURANCE**.

**BENEFICIAL LIFE**  
INSURANCE COMPANY



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